ERRATUM.

Page 74. Sect. 7. *Line* 1. rea
Uncontradictably.

ERRATUM.

Page 74. Sect. 7. *Line* 1. rea
Uncontradictably.

E. Thomas Walter's Bo

AN

ESSAY

Concerning the

Sabbath;

OR THE

SABBATH-DAYS REST

FROM

CONTROVERSIE.

Wherein is asserted,

That our CHRISTIAN SABBATH Lords-day, or Sunday is, the very same day of the Week, which was Anciently observed by the *Jews*, and *Gentiles*, for the Solemn day of their Solemn weekly Worship, before *Israels* coming out of *ÆGYPT*, and after that by the *Gentiles*.

PREFACED

With an INTRODUCTION thereunto, touching the true meaning of *Gen.2.v,2,3. And on the Seventh day God ended his work, and rested that day, and blessed, and sanctified it.*

In parvo magnum.

By *N. Homes* D. D.

LONDON,

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THE EPISTLE TO THE Reader.

INgenious, and Ingenuous Candid Reader, I had thought that by this time I had been (Rude donatus) freed from any further attendance at the Press, having toyled so much, and so long in that Warfair. But

seeing that neither all Men, *nor all* pretenders to Learning, *are yet satisfied about our Christian Sabbath: Some Hesitating about the* time; *others about the* number; *a third sort about the* morality *of it: And others, on the other hand, encouraging me to set forth this* Irenicon, *I yielded to them their desire: Of which, that I might not be fond, as of a birth of my Brain, I anticipated it, by following in some degree,* Quintilian's *advice, to the* Author *of any Book* (Nonumq; prematur in annum; ut refrigerato inventionis amore tanquam Lector perpenderet) *That he should*

suppress

ſuppreſs his Treatiſe for Nine years, whereby, he cooling the fervor of his Affectionate love to his own invention, he might peruſe and weigh it rather as the Reader *of it then the* Author.

This Counſel I have followed halfe way, my judgment (in Oppoſition to fond Affection) leading me thereunto (Quartumq; repreſſit in annum) *and ſuppreſt this Treatiſe this Four years; and upon the ſame account as aforeſaid,* viz. *to prevent doting upon it. But when its Leaſe was out, it was releaſt and got abroad into the World, more to oblige Conſcience to a more ſerious*

solemnizeing the Lord's-day; and to mind us of that Eternal κατάπαυσις Sabbatisme, *of which it is the Typical Representation. A fit Subject for my old Age, and all that are ancient in days.*

Yet let no man Dream that in this Treatise I dote; as if that little Learning I have had, made me besides my self; or that it is now too late for me to meddle with Mathematical *Numbrings, Measurings, and Revolutions of times, So that they dare say, I cannot make good the Title of the Book; I think I may as boldly say, such Confidents endeavour to advance their nescience*

above anothers Knowledge; yea, and indeed, to make raſh Cenſoriouſneſs to ride in Triumph over ſober Conſideration. For they judge of things (as we ſay) unſight and unſeen, and ſo make their illiterateneſs (ad hoc) *to be the meaſure of another mans diſcoveries. But he only that is Learned is able duly to judge of a Man of Learning. Nor doth God diſcover all truths at once,* Heb. 1. 1. *nor to all men alike; to ſome more, to ſome leſs. One* Micajah (*let me ſpeak it without boaſting my ſelf, but in a way of Apology for my loneline ſs in this Tenet*): I *ſay one* Micajah

cajah *in* 1 King. 22. 6. &c. *was in the right, when Four hundred falſe Prophets were in the wrong. And ſo was* Elijah *in the right when the Four hundred and fifty Prophets of* Baal, *and the Four hundred Prophets of the* Groves *greatly erred.* 1 Kings 18. v. 19, &c. *And of latter times, one* Paphnutius *by his Wiſdom and ſtrength of Reaſon turned a whole Council.* (*A memorable ſtory*).

Men building on falſe Principles, are ſure to erre in their Concluſions. For Example: The Sabbath (*ſay moſt*) *is the Seventh day from the Creation.*

which

which (ſay we) cannot be; becauſe no Mortal Man could ever tell where the Sun *firſt appeared to the World; whe-* N. B.
ther in the Eaſt, *or in the* Weſt, *whether at Noon, or at Midnight, whereby to fix the Beginning and the End-ing of the Natural Sabbath-day; that is, The Natural Seventh day, of Twenty four hours. Beſides, no one day ſo meaſured out, could be comenſurate, to make an Univerſal Seventh day to ſerve all Nations to begin their Sabbath at the ſame hour. For the* Sun *in its ſwift Courſe makes in every hour a new* Horizon, *and ſo a new hour to every Nation,*

according to their various Situations. So that the Seventh day from the Creation is quite out of doors, and the Seventh day after Six days labour in every Countrey must be taken into the room thereof.

N. B.

In this Essay, *as I follow no Common Rode, or plural of* Authors, *so nor do I (as if displeased) tread upon any mans heels that hath gone before, bearing Witness to the Divine Authorization and Morality of the Sabbath though on different Principles. But my greatest care is, least the Reader should not be as clear in his apprehensions*

benſions of my expreſſions, as I am in this Notion touching the Identity and ſameneſs of our Lord's Day, or Sabbath with that from the Creation to Iſraels *coming out of* Ægypt. *The* Reader *therefore, that is deſirous to underſtand, is intreated ſtudiouſly to read the whole, and then compare and ponder part with part, and then impartially judge of all. And may perhaps thereby be provoked and be enabled to ſpeak more fully to the Point then I have done: as a looker on (we ſay) ſees oft-times more then he that plays the Game. If I have broken the Ice, another may wade further.* N. B.

Truth

Truth (*say the* Ancients) *lies hidden in a quick-Spring-Well; therefore is not drawn out but by degrees. And every degree gives Light into further Truth; Impossibles* (*as deemed*) *become possible, possibles to appear probable, probables to evidence themselves demonstrable.*

Is it impossible for a Master of Reason to imagine this Supposition; That he sees Noah *in his Ark, and while he there sees him, one while in the* upper *room of the* Ark, *another while in the lower, that still he sees him in the* Ark? *No more is it impossible for a man to conceive*

ceive that whiles he conſi-ders the Sabbath day in the upper region of the time of the natural Sabbath day of Twenty four hours, to wit in the Evening; or conſider the Sabbath in the lower Region of it, namely in the Morning and beginning of the ſaid day, that ſtill it is Materi-ally *the ſame Sabbath day, though* Formally *it became the* Jews Sabbath, *as limi-ted by* Moſes's *Adminiſtra-tion: And it becomes formal-ly the* Chriſtian Sabbath *as it was firſt ſtated by the Pa-triarchs before the Flood,* &c. *and afterwards ſtabliſhed by Chriſts Reſurrection.*

I shall conclude with this confidence in the sight of God, that if I have not promoted the Establishment of our Christian Sabbath (*which was my whole design*) *I am sure, it is not prejudiced by*

Nathanael Homes.

THE

THE INTRODUCTION Concerning the ESSAY Touching the SABBATH.

CAPITULUM I.

1. *The* Theſis *to be defended.* 2. *The two* Champion Opponents of it *named, and noted.* 3. *The two* Combating-Defendents of it decyphered, *and engaged.* 4. *Some Auxiliary Forces drawn out to the Battel, by* Willet *and* Weemſe &c. *as occaſion ſerves.*

1. THE *Theſis* to be defended by us, and our Aſſiſtants is, *That thoſe words* Gen. 2. 2 3. *And the Seventh day God ended his*

work which he had made. And he rested on the Seventh day from all his works which he had made, And blessed the seventh day, and Sanctified it; because in it he had rested from all his works which God Created and made; I say those words were spoken by *Moses Historically*, narrating what God hath actually done, in instituting the Sabbath at the beginning of the World; and not *Proleptically*, predicting, or fore-speaking only what God would do in time to come, in Instituting the Sabbath; *viz.* That long after the Creation (as is by some supposed) at the time of the comming of *Manna* in *Moses's* time, (*Ex.* 16.) God would Institute the Sabbath.

2. The two Champion opponents of this position are, *Franciscus Gomarus*, and *Petrus Hylinus*, who have so toyled themselves, to prove the Negative, that is, to assert a *Prolepsis*,

as

as is to me a wonder, yea Wonders; to wit, in ſweating themſelves in ſeeking their *Prolepſis*, ſo as they cauſe in me a jealouſie, that they themſelves are not cordially perſwaded they can clearly find it. Nor is it poſſible (ſaith the Law) to prove a meer Negative. Nor was it ever heard of a *Prolepſis* of that length of time, *viz.* of above 2000 years, *viz.* from the Creation to the coming of *Manna*.

3. The former of theſe two Champions, *viz. Gomarus* with his Regiment of Authors, and Arguments againſt our *Theſis* doth renouned *Rivet* * encounter, and to good purpoſe.

Rivet de Orig. Sabb.

4. To the other, *viz. Peter Hylyn* I ſhall reply the leſs, becauſe *Rivetus* hath ſaid ſo much; and Learned *Willet* and *Weemſe* will ſay more.

CAP. 2.

1. Rivets *ſtrength weaken* Gomarus.
2. Rivets *Aſſertion in oppoſition to* Gomarus *proved by Thirty Learned* Proteſtant Authors.
3. *The* Papiſts *alledged for us.*
4. *The Fathers alledged for us.*

1. OUR firſt Work then in order to the proving of our foreſaid *Theſis* is, to mind you of Learned *Rivet* * his ſtrong Anſwer to *Gomarus*, touching our foreſaid *Theſis*, and the concerns thereof. For by how much *Gomarus* his *Negative* (that God did not Inſtitute the Sabbath at the Creation) is Invalidated by ſo much *Rivetus* his *Affirmative* (that God did Inſtitute the Sabbath at the Creation) is Corroborated. (*Sic vice verſa*) By ſo much

* De *Orig.* Sab.

much as *Rivets* Affirmative is Confirmed, by ſo much *Gomarus* his Negative is weakned. Now that the (judicious Readers) may in this ſcarcity of *Rivets* anſwer have ſo much of it in your eye, as thereby ye may better judge of *Gomarus* his and my Treatiſe, I ſhall take the pains (though now irkſom to my ancient Body) to give you a Breviat of *Rivets* Treatiſe in anſwer to *Gomarus de origine Sabbathi.* which is all the Anſwer I ſhall give to him, the ſaid *Gomarus.*

2. To come then to the very point of giving in *Rivets* Anſwer to *Gomarus*, againſt his *Negative* [That *God did not Inſtitute the Sabbath in the beginning of the Worla*] take *Rivets* grand Aſſertion, with the ſaid *Rivets* Regiment of Witneſſes to the ſaid *Rivets* Aſſertion, as followeth; viz. That *God did from the beginning*

Rivets grand Aſſertion againſt *Gomarum.*

ginning of the World Sanctifie the Seventh day for his Worſhip among men, hath been (ſaith *Rivet*) *the common opinion of the Learned. which have flouriſhed in the reformed Churches, as the moſt Excellent* and moſt Learned *Ant. Walleus* hath ſhewed in his *Diſſertation concerning the Fourth Commandement*, Cap. 3. Alleaging the Teſtimonies of *Luther*, *Com.* in 2 cap. *Gen.* of *Zuinglius*. *Com.* in 20 of *Exod.* of *Calvin* on the ſame place, and in his Notes on the *4th. Com.* Ex. 20. and *Deut.* 5. Where he doth more clearly explain himſelf. Of *Beza* in 1 *Apoc.* of *Martyr* in *Cap.* 2. *Gen.* and on 4. *Com. Bullinger* on 12. *Chap.* of *Mat. Zanchie* in his *Lib.* 1. part 3. *de Oper. Creat. Cap.* 1. *&* *Decad.* 1. *Serm* 4. Of *Urſin.* in his *Exercit. Catachet* upon the Fourth Commandment. *Gualter* on *Matt. Hom.* 162. Of *Aretius* in his 1 Tom. of his *Com-*

mon

mon places. Of *Bonaventure Bertram.* Of the *Judaic. Pol.* Cap. 2. Of *Mercer* on *Gen.* 2. Of *Anto. Faius* in his *Enchir. theol. Disp.* 47. on the 4 Com. Of *Junius* on *Gen.* 2. Of *Pareus* on the same. Of *Zepperus.* 4 Book, *Chap.* 24. Concerning the Forrain Laws of the *Jews.* Of *Martinius* in his Book concerning the *Christian* and *Catholick* Faith. Of *Alsted.* in his *Catechetical Theolog.* Sect. 3. *Cap.* 6.

To which I add *Lambertum Daneum* in his *Christian Ethicks.* 2 Book, 10 *Chap.* Largely; saying, That the *Jews* account the Seventh day holy; Yea, before all Legal Ceremonies, they received it by Tradition from their Fathers, to whom the Lord had revealed it, and to whom their Sacrifices were grateful, and their Seventh day well pleasing. *Rod. Hospinianum* concerning the *Jews* Festivals; *Chap.* 3. We must

must (saith he) hold that the Sabbath was Instituted by the most excellent highest God, and not long time after in *Moses*'s time, in Mount *Sina*; but in the very beginning of the World. *Josiam similerum* in *Exod.* 20. God did, *Moses* being Witness, in the Creation of the World, Sanctifie
N. B. the Sabbath, and Blessed it. And seeing that the Fathers had their sacred Conventions and Sacrifices, it is very likely they had also certain set times wherein they did Convene. And what day did they rather choose then that which was Sanctified by God himself. *Martinum Bucer* on *John* 5. It is very likely, that this observation of the Sabbath was not first brought in by *Moses*, but by him a new established. For the Ancient Fathers had it in use and practice among them. The other *Martin.* to wit, *Chemnitius*, on the *Decalogue*, Com.

10. 2.

10. 2. confeſſeth, That the obſervation of the Sabbath was Inſtituted before the Law of *Moſes*. *Conradus Pellican.* in *cap.* 2. Gen. *Cap.* 3. ſaith, Bleſſed out of doubt were the reſt of the days; but that ſame Seventh day God willed, and taught that it was to be ſet up in its place, or kept, and ordered in this, that men might be at leiſure for, or to their Creator, wherein they might diligently apply themſelves to the ſtudy of knowing the good pleaſure of God, and of calling to mind his benefits; of admiring the Power, Wiſdom, Providence, and Goodneſs of that chief Workman, and of hearing or Learning from the FATHERS AFORE THE LAW, or out of the Sacred Books by Interpreters after the Law was given, what the Omnipotent requires of us, *&c.* *Wolfang. Franzius in Schola Sacra*. *N. B.*

cra Disp. Theſis 1. 11. It doth appertain (ſaith he) to the *Eutaxia* or good order of the Eccleſiaſtical State, in ſtate of Innocency, that there ſhould be a Sanctification of a certain, or ſet time, *viz.* of the Seventh day or Sabbath; To wit, God bleſſed the Seventh day, and Sanctified it, becauſe in it he reſted from all his Works. And he puts, in the Margin of his Book, theſe Words, [*In the State of Innocency the Seventh day was Sacred.*] *John Conrad. Pfeilen.* in his *Clar. Theolog.* pag. 217. The Sanctification of the Sabbath was not long, and at laſt then Inſtituted in the time of *Moſes*, when the Decalogue was promulgated in Mount *Sinai*: But was ordained and ordered preſently after the Creation of the World: But was indeed afterwards in the Law of *Moſes* ſeverely repeated, upon penalty of Death, not to be violated.

violated. *Henricus Butingus*, Chronol. *Pag.* 12. *ad annum Mundi primum*, The Sabbath is Sanctified by God, and Celebrated by our first Parents in *Paradiſe*, whilſt our Nature was yet perfect. To the ſame effect *Bartaſius* concerning the Seventh day of the week, doth ſpeak in Verſe. Nor doth *Golartius* diſſent from him, writing on the ſame place. I could alſo add *Lilenus* (whiles he was a Soldier in our Camp) on the fourth Command. *Theſ.* 3. And *Marlorat.* in *Theſaur. Locor. Commun.* More Authors might be brought; But here are produced THIRTY, from whoſe judgment I could not prevail with my ſelf to depart.

3. Among the *Papiſts* there are ſome for the *Negative*, That *God did not Inſtitute the Sabbath* at the beginning of the World; as *Abulenſis*, and all that follow him.

him. Others are with us, for the *Affirmative*, That it was Instituted at the Creation of the World; as *Augustin. Steuch. Eugub.* in *Cosmopœia*, on Gen. 2. Who will not only have it that *then, at the beginning of the World* that Day was Sanctified for the use of Divine Worship; *But also they had it after that, in all Ages, in all Nations* (or Gentiles) *Venerable, and Sacred.* So *Gilbertus Genebrandus* in *Chronolog. ad Annum primum Mundi*, The Sanctification (saith he) of the Sabbath; and that it was observed in all the time of the Law of Nature, the *Hebrews* deliver it to us. And so doth *Lyranus*, Gen. 7. even as he doth some other Legals. And the same Opinion doth *Jacob. Salianus* prosecute in many Words, in *Annal* V. *Test. ad Annum Mundi* 1. *Diem* 7. *ubi Tertullianum* (who seems to think otherwise) he doth explain, concerning

N. B.

cerning the Sabbath, as it is Ceremonially and rigidly obſerved by the *Jews*. Likewiſe *Cornel. a Lapide* on *Gen.* 2. It is manifeſt, ſaith he, that the Sabbath was Inſtituted *a Feſtival or Holy Day at firſt*, not by *Moſes*, Ex. 20. *v.* 3. *but* LONG BEFORE, *to wit, at the beginning of the World*. He had ſaid a little before [He *Sanctified it*, that is, He Inſtituted it, a Holy Day, and would have it to be honoured with an high eſteem of *Adam* and his Poſterity with a Sacred leiſure and Worſhip of God.] He addeth, That the Fourth Commandement was *a Divine Precept, not natural, but poſitive*. As of the ſame Judgment he cites *Catharinus*, upon the ſame place. And *Emanuel Sa* conſenteth: *Here*, ſaith he, *it appears that the Sabbath was Celebrated from the very Beginning*. Which thing alſo *Ribera* aſſerts, and *N. B.* proves

proves: in the Ep. to the *Heb.* *Cap.* 4. *Number* 8.

4. As for the Ancient Fathers, few of them have touched the Queſtion. Of them that have; ſome are for the *Affirmative* (though ſome other are cited rather for the *Negative*) whoſe words may be referred, not to the *denial* of that primæve Sanctification of the Sabbath, but to the *renewing* of it, with addition of Rights and Ceremonies, formerly either unknown, or obliterated. *Tertullian* (whoſe words are chiefly urged) although having to do againſt the *Jews*, refers the Inſtitution of the Sabbath to *Moſes* (to ſhew that it did appertain to the Ceremonies of the Law, and therefore to be Antiquated) yet nevertheleſs doth elſewhere acknowledg, that the *Jews* do ſay, *That God did from the beginning of the World, Sanctifie the Seventh Day,*

The Fathers alledged for us.

Tertullian alledged for us.

Day, in reſting from all the Works which he had made. And from thence alſo Moſes *ſaid to the People* REMEMBER THE SABBATH DAY. So he Adverſ. *Jud.* Cap. 4. Neither doth he deny it to be true, who in his Fourth *Book*, *Chap.* 11. againſt *Marcion* affirmeth, as his own ſence, That *Chriſt himſelf made the Sabbath day*, by his *Fathers Bleſſing, to be Holy from the beginning of the World, and made it more Holy by his own Benefaction.* If ſome others think otherwiſe, in favour of the *Negative*, more and of no leſs Authority may be produced for our *Affirmative*, as *Cl. V. Waleus* hath Demonſtrated, alledging the Teſtimony of *Philo*. Lib. 3. *de vita Moſis. Chryſoſtom* Hom. 10. on *Gen. Theodoret.* in his Queſtions on *Geneſis. Auſtin.* Ep. 86. *ad Caſul.* And we ſhall find anon other of the Fathers of the ſame mind.

Philo, Chryſoſtom, Theodoret, Auſtin, are for us.

CAP.

CAP. 2.

Rivets *first Argument for us by him defended.*

1. *The Argument, from* Gen. 2. *ver.* 2, 3.
2. Gomarus *his answer.*
3. Rivets *reply.*

1. THE Foundation of the whole Affirmative assertion is laid, and that justly, in those words, *Gen.* 2. *ver.* 2, 3. Which are, *That the Sabbath was immediately after the finishing of the Creation of the World, Instituted for* Adam *and his Posterity, for the Worship of God.* For from that place of *Gen.* 2. *ver.* 2, 3. It is manifest that God blessed the Seventh Day after the Creation, and Sanctified it. Now a Question is moved, *Whether he did Sanctifie it just* **then**, *or whether he deferred it till long after*

The grand Question Controverted

after the Creation, viz. *for the space of Two thousand four hundred and fifty three years.* So that the ſenſe of the *Moſaical* Story ſhould be, That *God after his finiſhing* his Six days work, reſted the Seventh. And after Two thouſand four hundred fifty three years God bleſſed a like day, and Sanctified it to, or for ſacred uſe. And of Neceſſity this muſt be the ſenſe, of thoſe men who do ſo much diſjoyn thoſe words, [*He Finiſhed, Reſted, Bleſſed*, and *Sanctified*] as that they refer the *former* words to the time of the *beginning* of the World, the later words to the time of *Moſes* giving the Law. But we ſtand to it, That all thoſe words which are conjoyned by a *Copulative*, are not to be torn aſunder, to ſo great a diſtance. For ſeeing *Moſes* diſcourſeth of the Seventh day after the Creation (I ſay

the first Seventh) that is, immediatly following after the [illegible] six days; It seemed necessary to us, that the same day which was the Seventh from the Creation, was the day of *Rest*, and of Sanctifing it.

The Proposition. 2. The force of *Gomarus* his answer he gives us in this *Syllogisme*: that which in *Gen.* 2. *ver.* 2. 3. is neither expresly asserted, *nor is by any circumstances of that Scripture evinced, that cannot be proved by it.*

The Assumption. *But that the Sabbath was Instituted at that very time, when at first the Creation of the World was finished, is such a thing as in* Gen. 2. *Is neither expresly asserted, nor is by any circumstances of that Scripture evinced;*

Therefore out of that place of Scripture it cannot be proved.

1. *Rivet's* Reply. The truth of the *Proposition* we grant, as clearer then the Sun; But the truth

truth of the *Assumption* we deny. And those things that are brought by *Gomarus* for the contrary, do not at all eradicate our Assertions, but are meer suppositions without proof. Namely, *That these things*, Gen. 2. *are not inserted by* Moses, *as if at that very time they had been done; but to shew that this History of the finishing of the World*, and of the Divine rest on the Seventh day might be kept in perpetual Memory by the *Israelites*. So he, As if both may not be, *viz.* The *thing done*, and the memory of it kept in mind also. For subordinate things are not contrary. This for a taste of the First Argument.

CAP. III.

Rivet's *Second Argument for us, That the Sabbath was Instituted from the Beginning of the World, and by him defended.*

1. *The Argument from* Heb. 4. 1. &c.
2. Gomarus *his Answer.*
3. Rivets's *Reply.*

Rivets Argument in a Rhetorical way.

1. THE Argument is from the Epistle to the *Heb.* Chap. 4. *v.* 1. *&c.* And is this; *When the Apostle would describe the Spiritual Rest, promised by God, and would shew it was another Rest, different from the Sabbatisme which the* Jews *observed according to the Law; And also different from the Rest in the Land of* Canaan *(into which* Joshua *conducted the People,)* he saith, those words in *Psal.* 95. v. 11. [

sware

ſware, IF THEY SHALL ENTER INTO MY REST] *were pronounced by* David, *although the works of God were finiſhed from the Foundations of the World*, where he citeth that place in *Gen.* 2. *And ſheweth, That the promiſe of Reſt made to the Believers, included in the threatning made to the Unbelievers* (*of excluding them from the Reſt*) *cannot be underſtood of the Reſt of the SABBATH, becauſe now the works of God having been finiſhed from the Foundations of the World, God had reſted the Seventh day from all his Works.* From all which follows, That the Reſt of the the SABBATH day began (according to the Apoſtle) from the finiſhing of God's Works after the Sixth day. For it ſhews that men, *even then*, entred into *that Reſt*, from the time the *World was finiſhed*. For in vain he had ſaid theſe words [*From the finiſhing*

of the works of God from the Foundation of the World.] if THAT SABBATH began after Two thousand years, and more.

2. *Gomarus* in answer to this Argument saith, That it nothing moves him; not through forgetfulness of that place of Scripture; nor for want of a solid answer; but because he could not observe in it, any mention at all concerning the Sabbath for Rest, and the Worship of God. And adds further, No Argument (he believes) could be thence drawn, but such as would be absurd and void of any colour of an Argument.

3. To this *Rivet* replies, These words (saith he) of Extenuation and contempt *Gomarus* opposeth to our words, which we objected as of great moment to the matter in hand. The Apostles Argument

gument appears to be this. *Rivet's* Argument in a *Syllogistical* way.

God by the mouth of *David*, excludes Unbelievers from his Reſt.

But he doth not exclude them from that Reſt with which he reſted from the Foundations of the World, after the finiſhing of the Works of Creation; becauſe that Reſt was now long ſince paſt. Nor doth he exclude them from the Reſt in the Land of *Canaan*, becauſe many Unbelievers entred into it.

Therefore, There remains a Third Sabbatiſme into which they ſhall not enter.

The force of our Argument in that, conſiſteth, That no reaſon can be given, why the Apoſtle ſhould except that Reſt from the Foundations of the World, If it no ways appertained to men; and if under the *reſt of God*, he

did not understand that which he prescribed to men by his own example, that he might shew that Rest not to be it, of which *David* speaks; because *David* could not promise that Rest which from the Beginning of the World was by Gods Example Instituted by, or in the Sanctification thereof. Amd thus ye have a touch of *Rivets* 2 *Argum.*

CHAP.

CAP. IV.

Rivet's *Third Argument for us by him defended.*

1. *The Argument from the Piety of the Patriachs.*
2. Gomarus *his Anſwer.*
3. Rivet's *Reply.*

1. THE Third *Argum.* (taken from Reaſon) was this, *The Patriarchs, and other Believers before* Moſes, *according to their Piety towards God, had their ſet times for Religion and Reformation according to their Power.* Therefore *they obſerved the Seventh day of the week for that purpoſe.*

Which may be propounded otherwiſe, *viz.* as *Wallæus** propounds it. *Nullo modo* (ſaith he) *&c.* that is, *It is no way likely the Patriarchs all that while, that Two thouſand years and upward ran out,*

* *Cap.* 3. *Differt.*

out, had no ſet times, wherein
N. B. *they might remember the benefits of God in the Creation of Heaven and Earth; or that they might give to God a publick Worſhip; or give to themſelves and their Generations outward helps or means towards Piety (when as concerning the Worſhip it ſelf which they exhibited, there is frequent mention); or wherein they might permit a breathing and reſpit to their Servants, Hand-maid, and Cat-*
N. B. *tel. If therefore they had any fixed time, it is altogether Conſentaneous to reaſon, that they would uſe that day, of the Sanctification whereof there was extant ſo perſpicuous a Teſtimony; and not any other days, of which there is no footſtep to be found in all the Old Teſtament.*

* Com. in 4 Precep. The ſame thing did * *Calvin* before that inſinuate, *When* God (ſaith he) *delivered to the Saints the Right of Sacrificing, it is not Credible,*

Credible, That the obſervation of the Sabbath was omitted. But by reaſon of the pravity of Human diſpoſition, that which among the prophane Gentiles *was utterly extinct, and in the Of-ſpring of* Abraham *was almoſt worn out of uſe, God renewed by his Law, that the Sabbath ſhould be honoured with an holy and inviolable Obſervation.*

2. *Gomarus* Anſwers; That which with *Calvin* was not *Credible*, is with *Gomarus* not only *Credible*, but alſo the conſequence, *from Godly mens Worſhiping* to that day, wherein God reſted, or from God's example, *is infirm; becauſe nothing hinders but that they might convene at ſome other convenient time for their publick Exerciſe of Religion.*

3. *Rivets* Anſwer by way of retortion, thus; It is Manifeſt then

then (saith he) that among all those that Convened for Publick Worship they Convened in a *Convenient* time.

Qu. The *Question* now is, what is that time? which ordinary day was it? We who have known that God rested the Seventh day, which the Authors of the contrary Judgment cannot deny; who also confess, That God prescribed to the People of *Israel* the Seventh day for Publick Worship, because in it he rested, doth seem to us not ill to Collect, That it is *Credible*, that the first Fathers were taught of God concerning the manner of Worship. And from the same God, received the Religion of that Day. Thus ye have a glance of *Rivet's* Third Argument.

The rest of *Rivet's* Arguments for the *Original of the Sabbath to have been from the Beginning of the World* I shall omit, and dis-

dismiss untoucht, both because *Rivet* himself confesseth, That they are not of any great moment, if the Three former and chiefer would not prevail: as also because I here give the Reader notice that the main of them would be touched in our ESSAY.

CAP.

CAP. V.

D. Heylyn *is Oppoſed, in the Matter and Subſtance of the preſent Queſtion of the Original of the Sabbath.*

1. *By Learned Dr.* Willet.
2. *By Worthy Mr* Weemes, *both which contend for the Truth, not in ſingle Combat with every particular oppoſed, but to aſſert and corroborate in groſs and in common the main of the Controverſy.*

* In his Hiſtory of the Sabbath.

1. HEylyn* makes the Challenge, That thoſe words, *Gen.* 2. *And God bleſſed the Seventh day, &c.* are there delivered by way of *Anticipation.* Anticipations (ſaith he) of the ſame nature not ſtrange in Scripture. No Law impoſed by God on *Adam*, touching keeping of the

the Sabbath. The Fathers afore the Law kept not the Sabath, &c. So *Heylyn*, *Verba ſine rebus*.

2. Doctor *Willet's* Anſwer.

Willet * in oppoſition thereunto, on *Gen.* 2. 4. Cites and Aſſerts as follows. "Here we "have the Inſtitution of the "Sabbath (ſaith *Willet*) which af- "terward was revivd by the pro- "mulgation of the Moral Law. "We refuſe therefore the erro- "neous Opinion of *Toſtatus*, and "* *Pererius* (two Popiſh Authors) "who think that this *Sancti- "fying of the Sabbath*, is here "mentioned by way of *Antici- "pation*, being not Inſtituted till "the time of *Moſes*. For (ſay "they) every day to man in the "ſtate of Innocency ſhould have "been a Sabbath. Neither was "there any poſitive Precept gi- "ven to *Adam* in *Paradiſe*, but any

On Ger. 2. v. 3. 14.

* In Gen. Lib. 1. p. 223.

"only that of not eating the
"forbidden fruit. But in this
"affirming they are grosly decei-
"ved. 1. Man had now Trans-
"gressed before the Sabbath
"was Instituted (as after shall be
"proved). And therefore they
"do out of time urge the State
"of Man's Innocency. 2. If Man
"had continued in that State,
"seeing he was appointed *to*
"*keep the Garden*, and not to
"live idly, no not in *Paradise*;
"it is most like, that even then
"he should have kept the Sab-
"bath, as a rest and Intermission,
"even from such Labour, as be-
"came that place; and as a
"Symbole unto him of a further
"perfection to be attained unto.
"3. That the Sabbath was In-
"stituted now, the Creation be-
"ing finished, it may appear by
"the Fourth Commandement,
"*Exod.* 20. 11. where this Rea-
"son of the Law is given, *For*

in

"*in Six days the Lord made Hea-*
"*ven and Earth &c.* 4. It is
"alſo evident that the Sabbath
"was kept by Godly Tradition
"before the Moral Law was gi-
"ven, as appeares *Exod.* 16.23.
"*To morrow is the Reſt of the* N. B.
"*holy Sabbath to the Lord.*
"5. Thus the ancient Fathers
"(*Jerom*, *Auſtin*, and *Origen*) The anci-
"ground the Inſtitution of the ent Fa-
"Sabbath, upon God's Example thers al-
"in this place, *Jerom.* trad. in ledged.
"*Gen.* 2. *Auſt.* Pſ. 80. And *Ori-*
"*gen* thus anſwereth *Celſus*,
"Lib. 6. objecting, If God
"were weary, that he need to
"reſt; *God reſted* (ſaith he)
"*that we reſting from our labour*
"*ſhould celebrate that day.*

Thus of Doctor *Willet.* Of *Weemes* in Chap. 6.

CAP. VI.

Now for a close, let us hear Learned Weems, *speaking punctually and fully to the Question; in his Exercitations divine Command.* 4. p. 229.

Quest. *Question*, Whether the Sabbath was from the beginning, or not?

Ans. *The Lord setteth down his Example for Imitation to us, because he rested that day, that we may learn, That the* Institution of the Sabbath was from the beginning.

Which is contrary to them, who hold, That the Sabbath was not ordained to be kept, till after the Lord had rained down *Manna*, Ex. 16.

And

And they ſay, that theſe words [*The Lord reſted from all his Works the Seventh day*] were a Reaſon added to *Moſes*'s Sabbath, when the Law was given, but not to *Adams*'s Sabbath before the Fall. *Obj.*

But we anſwer; *In the reaſons of the Commands there is ſomething* Natural *from the Begining, and ſomething added by* Moſes, *As in the reſpect of the* 5th. *Commandement, this was* (Juris Naturæ) *of natural right, given to* Adam, *and all his Poſterity, viz.* Honour thy Father and thy Mother THAT THY DAYS MAY BE LONG, *that is, live happily here, and then to be Tranſlated to another life*; *But his was* (Juris Moſaici) *of Moſaical right*, That thy days may be long in THE LAND WHITHER THOU ART TO GO: *So this was* (Juris Naturæ) *of Natural Right,* Anſw.

in the Reaſon added to the Sabbath, Thou ſhalt reſt from all thy Works, *becauſe* God reſted from his Works: *But this is only* (Juris Moſaici) *only of Moſaical Right, That the Sabbath ſhould be* a Sign between God and them; *and belongeth not to* Adam's *Sabbath*, Ezek. 20. 10. I brought them out of *Egypt*, and gave them my Sabbaths, that they might be a ſign between me and them. *The Sabbath was a particular Sign to them, of their bringing out of* Ægypt. *And they ſhould always remember to keep it, becauſe the Lord brought them out of* Ægypt. *The Sabbath was from the Beginning; but it was acceſſory to the* Jewiſh *Church, that it was made a Sign; as the* Rainbow *was from the Beginning (the Reflex of the Sun in a Cloud); But it was not a Sign to the World until the Deluge.*

But

But they ſay, we read nothing in the whole Hiſtory of *Geneſis*, of the Sabbath, or that any of the *Patriarchs* kept it. *Obj.* 2.

We read nothing that the Adulterous, and Inceſtuous perſons were put to Death before Judah's *time. Did the Patriarches ſuffer this ſin to be unpuniſhed all this time? And is it probable, that the Holy Men of God, who Sacrificed to the Lord and Worſhiped him, had not a certain* time *for his Worſhip determined to them? The Lord Sanctified the Sabbath as ſoon as he had reſted from his Works, and ſet up the Sun, and the Moon* Lemagnadim (*which is the* Hebrew *word uſed afterwards, in the Law, for the holy Convention*) ad ſtata tempora. *i. e. Set appointed times. What appointed times were then for his Worſhip, if not the Sabbath? For as yet they had none of their* Aniverſary *Feaſts.* Anſ. *N. B.* *N. B.*

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Obj. 3. Again they ſay, That the words ſet down in this Law [*That thou mayſt reſt, and thy Servant may reſt*] belonged not to *Adam's* Sabbath; For *Adam* before the Fall was not wearied; and there ſhould have been no ſervile Subjection before the Fall. Therefore theſe words belong only to *Moſes's* Sabbath.

Anſw. *Although* Adam *ſhould not have been wearied in dreſſing of the Garden, yet it behoved him to reſt, that he might exerciſe himſelf only in the Worſhip of God. And though ſervile Subjection came in after Sin, yet if Man had not Fallen, there ſhould have been degrees of Superiority, and Inferiority; And there ſhould have been diſtinction of Sexes and dignities,* &c.

Obj. 4. *John* 7. 22. Chriſt maketh an oppoſition between two Laws, one

one of *Circumciſion*, and another of the Sabbath. And he ſaith, *Circumciſion* is kept, not becauſe *Moſes* Inſtituted *Circumciſion*, but becauſe it was from the *Fathers*: And becauſe *Moſes*'s Law of the Sabbath was given after the Law of *Circumciſion*, therefore it is that Infants are *Circumciſed* upon the Sabbath, and yet the Sabbath is not broken.

The Sabbath was given after Circumciſion *with the reſt of the* Ceremonies *belonging to it; which Chriſt eſpecially meaneth here: But the* Moral *part was given to* Adam *before his Fall. He maketh Oppoſition here but between the* Ceremony of Circumciſion, *and the* Ceremony of the Sabbath; *The leſs neceſſary Ceremony to give place to the greater. And the* Jews *ſay, when a Child was to be Circumciſed upon the Sabbath,* Anſw.

yet the morning Sacrifice behoved to be Offered first, before the Child was Circumciſed; and then all the reſt of the Ceremonial Worſhip in the Sabbath, gave place to Circumciſion.

Obj. 5. And whereas they urge us, That there is no Example of the *Patriarches* who kept the Sabbath before the *Manna* was ſent down.

Anſw. *It may ſeem out of* Job, *That they kept the Sabbath in his time (which was before the Law was given)* *N. B.* *It is ſaid, Job* had Seven Sons; and they went and Feaſted in their Houſes, every one his day, *Job.* 1. 4. *And then it is ſubjoyned,* Job 1. 6. That there was a day when the Sons of God came to preſent themſelves before the Lord. Now who were the *Sons of God* here, *N. B.* *but* Job's *Children? who Aſſembled themſelves*

themſelves to worſhip God, upon the Seventh day.

They ſay, that theſe words [*God reſted*] the Seventh day, and Sanctified the Sabbath are ſet down (προλεπτικῶς) by way of *Anticipation*; becauſe God promiſed to Sanctifie that day afterwards. Obj.

This carries no probability with it, that God is ſaid to Sanctifie it, becauſe he was purpoſed to Sactifie it afterwards. For then he might be ſaid to Sanctifie Moriah *when he Created it, becauſe afterwards he was to build the Temple there; and to Sanctifie the* Paſcha, *and the* Pentecoſt, *becauſe afterwards he was to appoint them for holy uſes.* Anſw.

FINIS.

THE Sunday-Sabbath's Reſt FROM CONTROVERSIES.

CHAP. I.

Of the Theſis or Poſition.

Section I.

THE Theſis or Poſition]: Our *Sunday-Sabbath* or *Lords-day* is the very ſame day of the week, which was anciently obſerved by *Jews* and *Gentiles*, for the Solemn day of their Solemn weekly Worſhip, before *Iſraels* coming out of *Ægypt*; and after that by the *Gentiles*.

Sect. II.

The explanation of the Theſis] 1. We call it *Sunday*. 1. Becauſe it is vulgarly ſo called, and beſt known by the generality of the Nation. 2. Becauſe the *Jews* anciently ſo called it, and obſerved it, in memorial of God (their *Sun**) Creating the World, and that eminenteſt part thereof the *Sun*.* 3. Becauſe the *Gentiles* of old called it *Sunday*; though upon an ill occaſion; that they on that day Worſhiped the *Sun*. But it is to our purpoſe to note the *number* of the day, not the *iniquity*; the *obſervation*, not the miſapplication of the day.

* *Pſ.* 84. 11.

* *Exod.* 20. 11. If ſo long after the Creation, no doubt but anciently nearer the Creation.

¶. 2. We call it *Sabbath*. 1. Becauſe many Chriſtians ſo call it, and own it, againſt all *Jewiſh* Saturday Sabbatarians.

2.

2. Becauſe the Word (שבת) *Sabbath*, ſignifies *reſt:* which reſt for Body and Soul we have moſtly on this day. 3. Becauſe in ſome way of proportion, the time of our Sabbath day anſwers to that of the *Jews*; both being a Seventh day of the week.

¶. 3. We call it *The Lord's day:* 1. Becauſe the Scripture ſo calls it. *I was* (ſaith St. *John* the Diſciple of Chriſt) *in the Spirit on the LORDS DAY** meaning our Sabbath or Sunday, which we call the Lord's day. For ſurely if (Δεῖπνον κυριακὸν) *the Lords Supper* doth ſufficiently diſtinguiſh that Spiritual Supper of the *Communion*, to all ingenuous men from all common Suppers, then ſo doth (ἡ κυριακὴ ἡμέρα) *the Lord's day* ſufficiently diſtinguiſh to all, not willfully blind, that ſpecial day from all other days.

* Rev. 1. 10.

days. For it follows, 2*ly*. That we call our Sabbath *the Lord's day*, because it was the day of the *Lord Christ's* Resurrection from the Dead; wherein he rested from his Sufferings. and we thereby from our Sins and Condemnation. 'Tis true, That the day of Christ's Resurrection is by the same Apostle called the * *Joh.*20.1. *First day of the week.* * But 'tis as true, That this same *First day* was the *Jews* and *Gentiles* Sabbath for Two thousand four hundred fifty four years, *viz.* From the Creation, to the reduction of *Israel* out *Ægypt*; and was the *Gentiles* Sabbath long after that. 3*ly*. We call it the *Lord's Day*, because on that day in every week we solemnly worship the *Lord Christ* with the Gospel Worship, which the *Lord himself* hath Instituted.

Sect.

Sect. 3.

The probation or proof of the ſaid Theſis] being made good by the orderly ſucceeding of the following Chapter, the latter ſtrengthning the former; it may be hoped, that according to the TITLE, there will follow a ceſſation, and reſt of all Controverſies about the Sunday Sabbath, or the Lord's day, either by the *Quotidian* or *Hemerion Sabbatarians*, that pretend no one day, but every day ſhould be as a Sabbath. Or by the *Plurian Sabbatarians*, that would not have all days to be Sabbaths; but would have more then one day in Seven. Or by the *Proſabbatarians*, that are wholy for the *Jewiſh* Sabbath. Or by the *Antiſabbatarians* that are againſt the *Jewiſh* Sabbath, in the behalf of the *Chriſtian* Sabbath. *N. B.*

Or

Or touching the *morality* of th Sabbath in general. Or touch ing the *warrantrie of Christian Lord's day* Sabbath. Or touch ing the Scruple, whether to cal the day of Solemn Worship *Sunday*, or *Sabbath day*, o *Lord's day*.

CHAP.

CHAP. II.

Of the Natural and Artificial day.

Sect. 1.

THE Natural day of Twenty four hours (as it is vulgarly called) is with any people, the ſpace of time between Sun-riſing, and Sun-riſing; or between Sun-ſetting, and Sun-ſetting: called by the Learned the Horizontal day.

Sect. 2.

The parts of this *Natural* day are two. The one is the *Artificial* day, that is, the days Light. The other part is (by relative conſequence) the Artificial night, that is the Nights darkneſs, belonging to that day. So that the

Artificial day is the whole ſpace between Sun-riſing and Sun-ſetting.

CAP. III.

Of the ancient beginning of the Natural day.

Sect. 1.

THE Artificial day, or Day-light was anciently before *Iſraels* going out of *Ægypt*, counted the beginning, or former part of the *Natural* day; and the Night the latter part of the ſaid natural day. This appears three ways.

¶. 1. In that when the parts of the *Natural* day are mentioned in Scripture, before *Iſraels* coming out of *Ægypt*, the Morning was ſet before the Night.

Gen.

Gen. 1. 16, 17, 18. *God made two great Lights, the greater Light to rule the* DAY, *and the leſſer Light to rule the Night, he made alſo the Stars. And God ſet them in the Firmament of Heaven. And to rule over the* DAY, *and over the* NIGHT, *and to divide the* LIGHT *from the* DARKNESS. Likewiſe in *Gen.* 7. 4. *Yet ſeven* DAYS *and I will cauſe it to rain upon the Earth forty* DAYS *and forty Nights.* And *verſ.* 12. *The rain was upon the Earth forty* DAYES *and forty Nights. Item* Gen. 8. laſt. *While the Earth remains, Seed-time and Harveſt, and cold and heat, and Summer and Winter, and* DAY *and Night ſhall not ceaſe.*

¶. 2. Becauſe at what time ſoever, or hour of the day light the Scripture ſpeaks of the following Night, it expreſſeth it in this manner, *To Night; This*

Night; This *ſame Night* as belonging to the ſame day, and not to the following day. See *Gen.* 19. 34. Where THIS *Night* is expreſt as the Night-darkneſs, that followed the day's, Daylight immediately foregoing, as belonging thereunto. So *Gen.* 26. 24. *And* Iſaac *went up from thence to* Beerſheba *and the Lord appeared unto him* THE SAME NIGHT; that is the Night belonging to the immediate preceding DAY LIGHT wherein *Iſaac* Travelled up to *Beerſheba*.

¶. 3. When at any hour of the *day-light* the Scripture mentions *Night*, it ſpeaks not of the Night as belonging to the day following, but as belonging to the day before-going, ſaying *Yeſter-night*, Gen. 19. 34. YESTERNIGHT *I lay with my Father*. And *Gen.* 31. 42. *God hath ſeen* (ſaith *Jacob* to *Laban*) *mine affliction*,

affliction, and the labours of my hands, and rebuked thee TESTER-NIGHT. But when at Night they ſpake of the Day following, they uſed not to ſay TO DAY, or THIS DAY, but to MORROW, or the MORROW AFTER Num. 33. 3. *They departed from* Rameſes, *in the firſt Moneth, in the fifteenth day of the firſt moneth*; on the MORROW AFTER *the Paſſover the Children of* Iſrael *went out with an high hand &c.* So 1 *Sam.* 19. 11. *And* Saul *ſent Meſſengers to* David's *houſe to watch him, and to ſlay him in the* MORNING. *And* Michael David's *Wife told him ſaying, If thou ſave not thy life* TO NIGHT, TO MORROW *thou ſhalt be ſlain:* ſignifying by the morrow another day, *Mat.* 6. 34. Jam. 4. 13, 14.

Sect. 2.

Yea I might further aſſert,

That *after* Iſraels *coming out of* Ægypt, the *Jews* (mentioned in Scripture) did commonly accompt the Artificial day, of *Day light*, to be the former part of the day, in reſpect of their Civil affairs, *Exod.* 13. 21, 22. *The Lord went before them by DAY in a Pillar of a Cloud, to lead them the WAY; and by night, in a Pillar of Fire, to give them Light. He took not away the Pillar of the Cloud by DAY, nor the Pillar of Fire by Night.* So *Levit.* 8. 35. *Therefore ſhall ye abide at the door of the Tabernacle of the Congregation DAY and Night.* See alſo *Num.* 9. 21. *So it was when the Cloud was taken up in the MORNING, then they journyed, whether it was by DAY or by Night.*

CAP.

CAP. IV.

Of the change of the beginning of the Natural Day, and the Effect thereof.

Sect. 1.

WHen the *Iſraelites* were come out of *Ægypt*, the NIGHT was made (excepted as before excepted) the *former part* of the *Natural day*. This appears,

¶. 1. Becauſe a never to-be forgotten Memorial or *Memorandum* is ſolemnly put upon that Night wherein they march'd out of *Ægypt*. Exod. 12. 42. *It is a Night to be much obſerved unto the Lord, for bringing them out from the Land of* Ægypt: *This is that Night of the Lord, to be obſerved of all the Children of* Iſrael *in their Generations.*

¶. 2. The *Iſraelites* were commanded after their coming out of *Ægypt*, to celebrate the Sabbath from Evening to Evening,

N. B. *Levit.* 23. 32. *From Evening to Evening ſhall ye celebrate your Sabbath.*

Sect. 2.

The new beginning of the Week.

Whereupon they ſo begin their Week-days alſo, whereby their Sabbath day was meaſured out unto them, to be their Seventh day, otherwiſe their Seventh day would not have been proportionable to their ſix days of Labour.

Sect. 3.

A new beginning of the Year.

From hence alſo their *Year* had a new beginning. For, whereas formerly they began their Year in the Month *Tiſri*,

N. B. (which conſiſted chiefly of our *September*)

September) after all their ingathering of all their Fruits of the Earth, *Exod.* 23. 16. *And the Feaſt of Harveſt, the Firſt-fruits of thy labours which thou haſt ſown in the Field, and the Feaſt of INGATHERING which is in the END of the YEAR, when thou haſt gathered in thy Labours out of the field*: Likewiſe, *Ex.* 34. 22. *And thou ſhalt obſerve the Feaſt of weeks, of the Firſt-fruits of Wheat-Harveſt, and the Feaſt of Ingathering at the YEARS-END*: Now hence forward they were to begin their Year with the Moneth in which they had their Freedom from *Ægypt*, Exod. 12. 2. *This Moneth ſhall be unto you the BEGINNING of MONETHS, it ſhall be the FIRST MONETH of the YEAR to you.* Which Moneth was called in the Hebrew *Abib*, and by the Chaldee *Niſan*, conſiſting partly of our *March*, and partly of our *April*, being

being with them the firſt Moneth after the *Vernal Æquinoctial*, that is, after the *Spring-Æquality* of the Day and Night. So that from after their deliverance from *Ægypt*, the *Iſraelites* had a new *Year*, and a new *Moneth*, and a new *day* to begin their year withal. So that although in reſpect of their *Civil Affairs* they began their *Year*, their *Moneth*, and *Day* as they did before they came out of *Ægypt*; yet in this *New Eccleſiaſtical*, or *Sacred Year*, they began their Day at Even. All their Sabbaths and all other their Sacred days, and ſo alſo their Week-days, for meaſuring out to them their Sacred days they began at *Even*. They had the *Evening* to be the *former* part of the Day, *Levit.* 23. 32.

N. B.

Sect. 4.

To ſpeak a little more particularly

cularly to the ſaid Change. That the Artificial day of *Day-light* among the *Jews*, conſiſted of Twelve hours is evident by Scripture, *Act.* 2. 15. Theſe men are not *drunken as ye ſuppoſe ſeeing it is but the third hour of the day.* (that is, Nine of the Clock in the Morning) ſo that Six in the Morning was the firſt hour of their day. And *Mat.* 27. 45. *Now from the Sixth hour* (that is Twelve of the Clock at noon-day) *there was darkneſs to the Ninth hour* (*i. e.* Three of the Clock in the Afternoon). And conſequently the Twelfth hour was Six of the Clock at Evening, the period of their day. And proportionably was the reckoning of their Night.

¶. 1. Now as *Moſes* put back the account, ſaying, *Levit* 23. 32. *From Evening to Evening ſhall ye celebrate your Sabbath.* And upon

upon that footing of the account *Exod.* 12. 41, 42. *And it came to paſs at the end of the Four hundred and thirty Years, even the the ſelf ſame day it came to paſs, that all the Hoſts of Lord went out from the Land of* Ægypt. *It is a* NIGHT *to be much obſerved unto the Lord, for bringing them out of the Land of* Ægypt, *this is that Night of the Lord to be obſerved of all the Children of* Iſrael, *in their Generations.* I ſay, as *Moſes* thus *put back* the account, to begin the Sabbath-day at the Evening before, *viz.* from Six of the Clock that Evening, to continue to Six of the Clock at Evening of the next enſuing day: So Chriſt re-aſſumed and brought forward all that day Light, and put it to the next day, with which, together with the Night following he made a new diſtinct day, by riſing early in the Morning of that new-made day; having

ing put an end to the *Jewiſh* Sabbath. *Mat.* 28. 1. *In the* END *of the Sabbath* (Chriſt then put an end to the *Jewiſh* Sabbath) *when it began* επιφωσκειν *to dawn* with ſome Light *towards* the FIRST DAY *of the week*; in which riſing, *Chriſt ceaſed* (as Learned *Weemſe* notes, according to *Heb.* 4. 10.) *from his own Works, as God did from his.* N. B.

¶. 2. 'Tis true (as ye have heard) that this day in the whole Matter, was the *Jews* Seventh day Sabbath. But when (as hath been explained) Chriſt had new formed and bounded it, by reſtoring its Evening to it, and ſo making it as a new day in that reſpect; then was it called *the* FIRST DAY *of the week*; becauſe it was the *primeſt* day of the week, and was the beginning of the Chriſtians new Meaſure, and Accompt of days; oppoſite to that

that old Measure, and Accompt that *Moses* delivered to *Israel*, *Lev.* 23. 32.

CHAP. V.

The reason why Gen. 1. Of every days work it is said, *The Evening and the morning made one day*, the Evening being put before the Morning; contrary to our Assertion. CHAP. 3. And §. 1. In giving the reason whereof, is set forth the true Nature of those Six days wherein God Created the World.

Sect. 1.

Obj. IF it be objected, That before *Israels* coming out of *Ægypt*, the *Evening*, which is, as aforesaid the Artificial Night, was set before

before the *Morning*, which is the Artificial Day; both being the two parts of the Natural Day; *Gen.* 1. 5. *&c. The Evening and the Morning were the Firſt Day, Second Day, Third Day, Fourth Day* &c. We anſwer,

¶. 1. Thoſe days were *Creational* days; Not *Natural* days of Twenty four hours, meaſured out by the *Sun* circling the Earth, once every Natural day: But they were *Creational* days, peculiar to the Creation, wherein God did work every days work, producing *Entities* out of *Non-entities*; *Habits* out of *privations*; and reſted the Seventh Day.

¶. 2. They were *extraordinary* days, not meaſured out by the Motion of the *Sun* (as now) For in the firſt, ſecond, and third of thoſe days there was no Sun

as

as yet in being to meaſure them.

3. ¶. 3. And they were *Univerſal* days, that is, when it was day, it was day over the univerſal World; when it was Night it was Night every where over the whole Univerſe, both in regard of the beginning and ending of the Day and the Night. To make it more plain, that theſe were *Univerſal* days, let us conſider an inſtance or two.

The Univerſal day explained by inſtances in one Day.

The Firſt Day was ſuch a day, as when it began *any where*, it began every where. No where then, was it *no day*: nor any other then the Firſt day of God's Creation. There was *in Nature* before, though not before *in time*, a mixture of Light and Darkneſs. *Gen.* 1. 2. But when God had out of it formed the Light, and made it ſhine out of that *Duskiſhneſs*, dividing the Light from the Darkneſs, ſo as they ſhould

ſhould never be both in one Hemiſphere, but orderly each ſucceeding the other, God then called that *Light* ſo divided by the name of Day, that is, Day-light. And that Darknes ſo divided he called *Night*; that is, the Nights darkneſs. The full Revolution of both which was the Firſt Day. In this diviſion of the Light and Darkneſs, or Day and Night, though the Night was before the Day in one Hemiſphere (that is over one half of the World); And the Day before the Night in the other Hemiſphere: yet in reſpect of the whole Univerſe, neither of them was before the other in time. When the Firſt Day began ſomewhere, when it was Night; at the ſame time that Firſt Day began ſome otherwhere when it was Day-light. Every where did the Firſt Day begin at the ſame time. The

ſame may be ſaid of the Second and Third Day before the *Sun*, *Moon*, and *Stars* were Created.

Yea, likewiſe the Fourth Day, in which the *Sun*, *Moon*, and *Stars* were Created (if they) moved as ſoon as they were Created) was notwithſtanding an Univerſal Day (that ſo all Seven might in a juſt proportion of length and number anſwer to one another). When it was the Fourth day any where, it was the Fourth day every where. I ſay not *Day-light every where*, but it was the Fourth day conſiſting of Day-light, and Night-darkneſs. The Reader muſt always diſtinguiſh between a *Day*, and *Day-light*. Now though it is not revealed in what hour, or time of the Fourth day the *Sun*, *Moon*, and *Stars* were Created (the *whole* Fourth Day being allotted by the Divine Story, to and

A Caution to the Reader.

N. E.

and for their Creation) yet this muſt, by natural neceſſity, be granted, That when the *Sun* firſt appeared to the World on that Fourth day, it was at that time, over ſome part of the Globe of the Earth, making it to be *Noon* there, and in all places within that Hemiſphere, which were in the ſame *Meridian* with the *Sun*. So that although on that Fourth Day, *Sun-ſetting* was before Sun riſing in ſome places; and *Sun-riſing* before Sun-ſetting in ſome other places; And in ſome places *Noon* was before either of the other; and in ſome other places *Midnight* was before them all: yet in reſpect of the whole Earth, not one of them was on that Fourth Day before the other: But at the *Suns* firſt appearing, and ſhining over half the Earth, it was at that very inſtant the Fourth Day, as well where it

was *Sun-ſetting*, or *Sun-riſing*, as where it was *Noon*. And likewiſe it was then the Fourth Day alſo, in the other part of the Earth, to which the *Moon* or *Stars* firſt appeared. For, neither *Sun*, *Moon*, or *Stars* appear'd to any place on the Third Day, which was the day before they were made; and the Fifth Day was not then begun. The ſame may be ſaid of the Fifth, Sixth, and Seventh Day, when either of theſe days began, it was after *Sun-ſetting* in ſome places, and before *Sun-riſing* in ſome other places; and it was then *Noon* in ſome places, and *Mid-night* in ſome other places; yet all are of, and upon the ſame Day.

Seeing then theſe were Univerſal Days, and ſo no Man can tell *where on Earth thoſe places are*, at which it was Sun-riſing, or Sun-ſetting, or Noon, or Mid-night; or when the *Sun* firſt

ſhine

ſhined forth to the World, or when half of that Fourth-Day, or when it was fully ended: I ſay therefore theſe days, theſe Univerſal days, cannot be made the footing of the Accompt for the meaſuring out of our Artificial Day and Night, the parts of the Natural Day. Our ordinary Seven days cannot derive their *Number*, and beginning from the ſaid *Univerſal* Days to an hour.

¶. 4. We anſwer, That *Moſes* wrote the Book of *Geneſis*, when he had been Inſpired by the appearance of God to him, calling him, and enabling him to that Miraculous Work of bringing *Iſrael* out of *Ægypt*, Exod. 3. 2. So that he wrote that Book after *Iſraels* coming out of *Ægypt*; at which deliverance their Year, Month, and Day was changed, *Exod.* 12. 41. 42. *Levit.* 23. 32.

The Natural Day was now to begin at Evening (as aforeſaid) whereas before that it began in the Morning (as we have ſhew'd.) Therefore, if *Moſes* ſhould now have ſaid, *Gen.* 1. *The Morning and the Evening was the Firſt, Second, Third, Fourth, Fifth, Sixth, Seventh Day*, putting the Morning before the Evening, he might have ſeemed thereby to have diſliked the ſaid Change appointed by God as aforeſaid, of making the Evening the beginning of each day, after their coming out of *Ægypt*.

CAP. VI.

Of the Reaſon why the Jews *muſt change the* beginning *of the Day (as aforeſaid:) and ſo of* the Day *from our* Sunday, *or* Lord's-day *to the* Jews Saturday (*as they commonly call it*).

Sect. 1.

THE Firſt Reaſon was for a Memorial, or *Memorandum* of their deliverance out of *Ægypt* as before proved.

Sect. 2.

The Second was, becauſe the *Heathens* did Dedicate and Celebrate the Ancient Sunday (that was obſerved piouſly to God, before *Iſraels* coming out of *Ægypt*) to the *Sun*, the *Heathen* I ſay Dedicated

dicated it to worſhip that Planet on that day. And for that reaſon the Lord would not have the *Jews* to obſerve it any longer, but would have them change it.

¶. 1. Thus God of old, would not have his people uſe the names of lawfulthings, nor mention ſuch names, which the Idolaters were wont to uſe, *Hoſ.* 2.16.17. *It ſhall be at that day, ſaith the Lord, that thou ſhalt call me* ISHI, *and ſhalt call me no more* BAALIM. For *I will take away the Names of* BAALIM *out of her mouth, &c.* Why would not the Lord be called *Baalim* but *Iſhi* ſeeing both ſignifie the ſame thing, that is, *My Husband*, or *my Lord*? The Reaſon was, becauſe *Baal* was the name that *Heathens* gave to their Gods. And therefore God would have the name of *Baalim* (the plural of *Baal*) to be utterly removed out of the mouths of his people. ¶.

¶. 2. For the ſame Reaſon he would not have his people to obſerve the Ancient *Sunday* in uſe before *Iſraels* return from *Ægypt*, becauſe the *Heathen* called it by that name, in relation to their Worſhiping the *Sun* on that day. And therefore God would have the day changed. This will more appear in the next Chapter.

CHAP.

CAP. VII.

Touching the Ancient Sunday, and the observation thereof, by Jews *and* Heathens, *before* Israels *deliverence out of* Ægypt.

Sect. 1.

THIS uncontradictably probable, beyond all demonstration to the contrary, and with fair reason on our part, that the ancient *Sunday* (for solemn Worship of God) before *Israels* return from *Ægypt* (which *Sunday* is now our LORD'S DAY) was observed by the Patriarchs before the *Flood*, and by them after the Flood, in honour to the true God who had Created that wonderful frame of Heaven, and in it that transcendent shining Planet the *Sun*, whom that is God

God that Creator, they of the *Patriarches* before the Flood, worſhiped on that day, by imitation of *God's reſting on the Seventh day of his Creation*; which is urged in the Fourth Commandement as to a Seventh day Sabbath, if not to THE Seventh day Sabbath, which we now obſerve, as our *Lords-day*: of which more after. I note it chiefly here to intimat, that Gods *example of reſting the Seventh day at the Creation*, hath in it, an Argument for *Imitation*, that his people ſhould obſerve that moſt ancient *Sunday* of which we ſpeak; that example of God's reſting being then freſher to the *Patriarchs* and thoſe times by Two thouſand of years, then at the giving of the Moral Law. And the practiſe of the after-times do much ſhew us, what was the practiſe of former-times; Men being very apt to follow their

N. B.

their Fore-fathers in the outward profeſſion of Religion: And to uſe thoſe forms of ſpeech relating to Religion, which of old were wont to be uſed. The *Patriarches* therefore before the Flood, no doubt called and accompted God to be their *Sun* in a figurative ſenſe as the *Patriarches* that were after the Flood, and their ſucceeding Generations did likewiſe, *Num.* 6. 25. *Aaron and his Sons ſhall on this wiſe bleſs the Children of* Iſrael, *ſaying unto them; The Lord bleſs thee, and keep thee, the Lord make* HIS FACE TO SHINE UPON *thee.* So, *Deut* 33. 1, 2. *And this is the bleſſing wherewith* Moſes *the man of God bleſſed the Children of* Iſrael *before his death; And he ſaid the Lord came from* Sinai, *and roſe up from* Seir *unto them; he* SHINED FORTH *from Mount* Paran. And *Job* (at leaſt as ancient

cient as *Moſes*, if not ancienter) argues with God, that he would not *ſhine* upon the Wicked, and therefore would not oppreſs or *deſpiſe* him; that is, would *SHINE* upon him. And it is a common phraſe with *David* in Prayer to ſay, *Make thy face to SHINE upon me*, or upon us, *Pſal.* 31. 16. *Pſal.* 71. 1. And *Pſal.* 8. It is the burden or foot of the divine Song. And *Pſal.* 84. *ver.* 11. He calls God by the name of the *Sun*, *The Lord God* (ſaith he) *is a SUN and a Shield to them that walk uprightly.* And *Malac.* 4. 2. He *viz.* Chriſt is called the *SUN* of Righteouſneſs with healing in his wings, that is in his *Beams.*

Sect. 2.

Now as 'tis true that the Pious *Patriarchs* of old, in a figurative ſenſe calling and accompting

ing God to be as their *Sun*, did call and accompt their weekly ſolemn day of their Solemn Worſhip of him, by the name of *Sunday*, or *Suns-day*, or *day of the Sun* (as aforeſaid): So it is as true (which further confirms the Section next before) that Idolatrous *Heathen*, of very ancient times, and downward, in imitation of the *Jews* Worſhiping the true God, their Metaphorical *Sun*, did on the ſaid Sunday, worſhip the Material and Natural *Sun*, and upon that accompt called it their *Sunday*, or *Day of the Sun*.

See before Chap. 7.

For we know that *Idolaters* were always the Apes (as Divines call them) of true Religion. Upon their miſ-apprehenſions, and mal-applications of divine Inſpirations and Inſtitutions given by God to Godly men, they grounded their Idolatrous Superſtitions. Of many, take but

but two or three Inſtances. *viz.* Becauſe *Abraham* (whiles there was no ſolemn ſet place appointed of God for Worſhip) built an Altar on the *Mountain* neer *Bethel*, and there called on the name of the Lord, the true God. And likewiſe he planted a *Grove* in *Beer-ſheba* and there called on the name of the Lord, the Everlaſting God: And prepared all things at God's command to offer up his Son *Iſaac* for a burnt-offering, though afterwards he was forbidden the Execution: Therefore Idolaters planted *Groves*, and Worſhiped in *High-places*, their Idols, and made their Children *to paſs through the fire to them*; mentioned as high Crimes, throughout the Old Teſtament. Even ſuch is the Riſe of the higheſt Idolatry, to wit, of worſhiping of falſe Gods. That becauſe Godly men Worſhiped the true God according

Gen. 12. 8. and *Chap.* 13. 4.

Gen. 21. 33.

Gen. 22.

to

to his divine Inspirations, and Institutions; therefore Idolaters in an inique and unequel imitation Worshiped their false Gods, according to their own inventions. And this Idolatry is most Ancient, and practised by *Abraham*, *Terah*, and *Nachor* in *Chaldea*, before they were called out, and Converted from it. Now to draw down our discourse to the particular point in hand.

N. B.

Josh. 24. v. 3. *Gen.* 12. 31. And *Chap.* 11. 1.

¶. 2. The great and Universal Monarches *Saturnus Babylonicus*, and *Belus* his Son, and other Potentates of *Assyria*, and *Chaldea* having Idolatrously set up the whole *Host of Heaven*, i.e. The *Sun*, *Moon*, and *Stars* to be their Gods; it is not imaginable that they would Dedicate any other day to the honour of their greatest God, *viz.* the *Sun*, then the day which the *Patriarchs* before the Flood Dedicated to

God

God the Creator of the Sun. which doth further appear, in that thoſe Worſhippers of the *Sun*, having robbed God of his *Worſhip*, they robbed him alſo of his *Name*. For *Nimrod* having given to the *Sun* (his greateſt God) the Name of *Baal*; he afterwards aſſumed that name to himſelf. * And *Belus* giving, to their greateſt God the *Sun*, the name of *Jove* (the Contract of *Jehovah*) the ſaid *Belus* afterwards took that name to himſelf, and was called *Jove Bel.** * *Jo. Gr.* Aſſyr. Monarch. * *Idem Bibl.*

¶. 3. And moreover, ſeeing the Idolaters aſſigned to every of their Seven Planet-Gods one of the ſeven days in the week; no conſidering ſober man can think otherwiſe, but that they would Dedicate and Celebrate to their greateſt God, the *SUN*, (whom they called *God of Gods, and Lord of Lords*) the day for-

merly obſerved and celebrated to the great and true God of Heaven and Earth, rather then to the *Moon* and *Mercury*, or other their inferior Gods. And therefore nothing can be more probable, then that the Seventh day with the ancient *Patriarchs*, was no other but that which afterwards was the SUN-DAY, *Sonnes-day*, or Day of, or to the *Sun*, with the *Aſſyrians*; and from them was called *Sunday*, or Day of the *Sun* by other Nations alſo, as the other days of the week were called by the other names of the Planets, as we do to this day; viz. *Moonday*, *Tueſday*, *Wedneſday*, *Thurſday*, *Friday*, *Saturday*, all *Saxon* names of the Six inferiour Planet-Gods. Whereupon, as I ſaid before, this was one reaſon why the Lord changed to the *Jews* the Seventh day from our Sunday to the *Jews* Saturday.

CHAP.

CHAP. VIII.

Proving that the Heathen Gentiles *did of old in all Countries, and Generations Worſhip the* Sun.

Sect. 1.

HAving ſhew'd how, and by what means the *Heathen Gentiles* of old took cognizance of the Supereminency of *Sunday*, or day of the *Sun*; and hinted that they on that day worſhiped the *Sun*: Now for Confirmation of it, and to make way to that which muſt follow, it is requiſite that I ſhould prove [That the *Heathen Gentiles* did in all Countries and Generations of old, Worſhip the *Sun*.]

¶. 1. The *Aſſyrians* with the help of the *Chaldeans* ſet up the

Idolatry of Worſhiping the Hoſt of Heaven, *viz. Sun Moon*, and the reſt of the Planets *Macrob. Saturn.* l. 1. c. 9. 17, 18, 19, 20, 21, 22, 23. And Rabbi *Maimonides* one of the ſobereſt of the *Jewiſh* Writers (as ſome Learned aſſert) affirms, "That from the "days of *Enoſh*, the Stars were "Worſhiped as Gods. After "which time, the great God was "generally forgotten. No man "ſcarcely knew the true God but "*Enoch*, *Methuſalah*, *Noah*, *Sem* "and *Heber*. Thus *Maimonides** Some (yea and of the Learned)

* *Maimon.* De Jol. 1.

Queſt. Quære, How *Maimonides* ſhould come to know what he hath ſaid. To this firſt we Anſwer

Anſ. 1. from *Gen.* 4. 26. *And to* Seth *was born a* SON *and he called his name* ENOS: *then began men* (ſaith our *Engliſh* Tranſlation) *to call upon the Name of the Lord.* But the Learned *H. Broughton*,* five times at leaſt, in his

* *Broughtons* works in Folio *p.* 11. *p.* 64. *p.* 219. *p.* 339. Preſented it to King *James* in Print.

Work

Works blame this Tranſlation, and thus Tranſlates it, "*Alſo* "*to* Seth *was born a Son and he* "*called his name* (*Sorrowful*) "Enos. *Then had ſprung up pro-* "*phaneneſs, inſtead of calling up-* "*on the name of the Eternal.* And "gives theſe reaſons. 1. At "*Enos* Birth Religion is ſorrow- "fully corrupted, through Mar- "riage with *Cain's* Houſe. *Enos* "Sorrowful, and *Kenan* Lamen- "table ſo called, for Idolatry "then ariſing. For he ſaith in "another place of his Works, "That the Ten Fathers or Pa- "triarchs, before the Flood, had "names given to them Conſig- "nificant to the time. And 2. "Becauſe preſently, in the next Chapter ſave one, *Moſes* tells us, *viz.* in Chap. 6. is the declining of the Sons of God, in Religi- on; and of the coming of the Flood. And it ſeems by *Nicho- las de Lyra*, That the Learned

Jews did understand this Scripture of the corrupting Religion in those times. The *Chaldee* Paraphrase likewise Translates בני אנשא למלאה׃ *The Sons of Men gave off from calling upon the name of the Lord.* And in that Edition in 4°. Printed at *London* of that accurate Translation of the Bible, by *F. Junius* a Learned Christian, and *J. Tremelius* a Pious and Learned *Jew*. Printed at *London*, this Text is thus Translated, *Tunc cœptum est profanari in invocando nomine Jehovæ*, That is, then began men to be Prophane in calling upon the name of *Jehovah.* And suitable are his notes upon the place. *Tunc sub Enoschi tempora Cæptum est profanari, id est, Alii posteri Schethi, apud quos mansura est Ecclesia a Caiinitis corrupti, cæperunt prophanare se. In invocando*] i. e. *in cultu Dei, vide* (*inquit*) Cap. 5. 22, &

cap.

cap. 6. 2. Now this *Enos* living above Five hundred years before the Flood, shews us no small antiquity of Idolatry. 2. We answer to the *Quære*, That the knowledg of the Planetary Idolatry might come down to the Ancient *Rabbies* by sure Tradition. For as *Sem* lived about an hundred years before the Flood, when the Planets were deemed to be the Universal Governors of the World; So he lived long, *viz.* Five hundred years after the Flood. Though he lived not to *Moses*'s time, yet did he live till *Abraham* was an old Man, if he did not live after *Abraham's* Burial. Before which time, the Idolatrous Worshiping of the Host of Heaven, was set up by the *Assyrians* and *Chaldeans*, Josh. 24. 2, 3. *&c.* as aforesaid.

¶. 2. As the *Chaldeans* had

the *Sun* for their Supream God, everlaſtingly Governing not only the reſt of the Planets, but all things elſe: even ſo had *other Nations* alſo, the *Sun* for their chiefeſt Governour of the World. For thus they argued; *Si Sol ut placuit veteribus, Dux eſt, & Moderator reliquorum luminum, &c.* That is, *If the Sun (as it was the opinion of Men in ancient times) be the chief, and Governour of other Luminaries, he alone ſurmounting in excellencie the other Planets, according to the vertue of whoſe Motions, the order of all human affairs is diſpoſed; it neceſſarily followeth that we ſhould acknowledge the* Sun, *who governs thoſe, that governs our affairs, to be the Author of all things, that are brought to paſs among us* (a) To come to particular Nations, The *PERSIANS* Worſhiped the *SUN* for their God. For *Simeon* the A. Biſhop of

(a) *Macrob.* in Somno *Scip.* Lib. 16. *Cap.* 2. To the ſame

of *Salucia* was Martyred by them because he would not Worſhip the Sun. So *Vſthaſar*, Guardian and Educator of *Saporis*, then King of *Perſia*, was by him Martyred, because being Converted by the ſaid *Simeon*, refuſed to Worſhip the *Sun*, (*b*) The *ÆGYPTIANS* likewiſe Worſhiped the *SUN* Saying, *The Sun and* Moon *were everlaſting Gods, and Governours of all things* (*c*). This Idolatry was in *Ægypt* long before *Joſeph*, or *Jacob*, or any of his Poſterity ſet footing in *Ægypt*. Touching that their Idolatry, worſhiping the *SUN*. See *Jer.* 43.12,13. *Babylon ſhall kindle a Fire in the Houſes of the God of* Ægypt; and he ſhall break in pieces the Images of (בית שמש) *Beth-ſhemeſh*, that is *the Houſe of the* Sun. And ſo *Arias Montan.* Tranſlates it. And ſo doth the *Sept* by Ηλιόπολις, That is *the City of the* Sun. And touching

effect *Gloſſ.* mag. in *Gen.* c. 1. *Diodor. Sicul. Ant.* l. 1 c. 2.

(b) of theſe things, and ſee at large in *Sozom.* Eccleſ. *Hiſt* l. 2 cap. 8.

(c) *Euſeb.* de preparat. Evang. *l.* 1. cap. 9.

N. B.

touching the Antiquity of that Idolatrous Sun-worſhiping in *Ægypt*, that it was in uſe there, long before *Joſeph*, or *Jacob*, or any of his Poſterity were in *Ægypt*, it is evidently held forth to us in *Gen.*41. *v.*45. *And* Pharaoh *call'd* Joſeph's *name* Zapnath-paaneah; *and he gave him to Wife* Aſenath *the Daughter of* Potiphera PRIEST OF *ON*; which laſt Clauſe the *Sept.* render (ἱερέως Ἡλιο-πολεως) *Of* Potiphera *the Prieſt of the City of the Sun*, which the vulgar Latin imitates ſaying, *Sacerdotis Heliopoleos.*

N. B. And this Antiquity of Sun-worſhiping Idolatry is a conſiderable Notion, to ſtrengthen that before, touching the Ancient Patriarchs weekly worſhip of God the Creator of the *Sun*, upon the Sunday. For Truth is ancienter then Error; and Religious Worſhip, then Idolatrous. And the brutiſh *Barbarians* could not ſo much

much turn Votaries, as to Worſhip the Sun, without ſome pattern (which they corruptly followed) of them that Worſhiped the God of the Sun. We know that but One thouſand ſix hundred years ſince (which is but as yeſterday, to the Ancient Patriarches) it was the *Heathen Romans* opinion, That the Chriſtians riſing before day-light, and ſinging of Pſalms, was but to Worſhip the Sun-riſing (*d*). The PHENICIANS alſo had the SUN for their God. And the Idol in which they worſhiped the Sun was called *Heliogabalus* (*e*). Moreover the SUN was the *TROJANES* God. They had many Gods, but the chiefeſt was the *Sun* and *Pallas*. The Image of *Pallas*, they eſteemed the Protectreſs of *Troy*, and her Image (called *Palladium*) to be ſent them from the *Sun*; which they kept in the Tower, or Temple of

(d) *Plin.* 2. *Fox* Mart.

(e) *Herodot.* de vita *Imper.* Lib. 5.

of *Phœbus* (that is of the *Sun*) and there they adored it. And *Panthens* was the Prieſt of the *Sun* when *Troy* was taken (*f*). Yea the SUN was the *GRECIANS* God. In *Athens* their chief City, the place of giving Judgment, was to be open to the SUN, preſuming that the Judge durſt not give a wrong judgment in the face of the SUN, who is ſaid by *Homer* (*g*) to have (ἔχθιστον ὄμμα &c.) *A revenging Eye*, who ſeeth, and heareth all things (*h*) which is the property of God alone ſaith *Plato* (*i*). The Judge of the Court had his Name from the SUN, and was therefore called Ἡλιαστὴς q.d. The *Sun-Judge*. And the Judgment Ἡλιαία, as much as to ſay *The Judgment of the* SUN. The ROMANS, the Poſterity of the *Trojan* Fugitives, did under ſeveral Formes and Names, as of *Janus*, *Apollo*, *Dydemæus*, &c. Worſhip the SUN. (k) The inhuman

(f) *Auſtin de Civit. Dei. l. 1. cap. 2 & Virg. Æne. Lib. 2.*

(g) *Iliad. l. 3.*

(h) *Homer. Lib. 3.*

(i) *Plat. de Legibus.*

(k) *Macrob. Saturn lib. 1. c. 17.*

inhuman Nation of the SCYTHIANS, though they acknowledg no other God, yet they Worſhip the SUN as God, and offer up to him an Horſe, the ſwifteſt of Cattel, becauſe the SUN is the ſwifteſt of Creatures (*l*) In a word, The ÆTHIOPIANS, CATHANES, TARTARS, and the reſt of the *Pagan-Nations* Worſhiped the SUN (*m*).

(*l*) *Boëm.* ubi de *Scythea.*

(*m*) So *Boemus* writeing of their manners and Cuſtoms. So D. *Fr. White.*

CHAP.

CHAP. IX.

Proving that our SUN-DAY *or* LORD'S-DAY *was, with the* Heathen Gentiles, *the* SEVENTH *day of the Week, for their ſolemn day of Worſhip, and is continued with us Chriſtians, to be our weekly* SEVENTH *day of ſolemn Worſhip.*

Sect. I.

WE need not ſpend time and words to prove a known thing, *That a Week is a portion of time, meaſured out by ſeven days of the ſame kind, continued without interval.* If any of the Seven days be *Horizontal*, that is from Sun-riſing to Sun-riſing; or from Sunſet, to Sunſet; or Meridional, that is, from Noon to noon, or from Midnight

Midnight to Midnight; then all muſt be *Horizontal*, as the *Jews* days of their week were, from Sunſet to Sunſet. Or all muſt be *Meridional*, as the Chriſtians week conſiſting of Seven days, from Midnight to Midnight. So that from Saturday to Saturday, from Sunday to Sunday, from Munday to Munday is a week.

¶. 1. Accordingly the Nation of the *Romans* in their Language called the Week *Septimana*; that is Seven Mornings. The *Saxons* in their Tongue called it a *Sennight*. The *Greeks* called it Ἑβδομας, that is, the ſpace of Seven days. And ſo the *Hebrews* call a Week שבוע, that is a Seven days ſpace.

¶. 2. And likewiſe by Scripture accompt, Seven days, from any ſet time, is counted a Week: *Laban* Gen. 29. 27. *bid* Jacob

fulfil

fulfil her Week, that is the Seven days of *Leahs* Nuptials. For that was the uſual time in Solemnizing Marriages. *Judg.* 14. 12. So alſo is a week meaſured out by Seven days, *Levit.* 12. *v.* 2, 3, 5.

Sect. 2.

Nor need we to mind the difference between *A* Seventh day (every day of the week being a Seventh) and THE Seventh day, which is the term, period, and boundaries of the week.

Sect. 3.

The firſt main thing we have to prove is, *That our* Sunday (*which we call the* Lord's day) *was the* SEVENTH DAY of the week with the *Heathen Gentiles*. As for our proof it muſt

muſt be partly by reaſon, and partly by quotation of Learned Authors (both *Chriſtians* and *Heathens*) whither we muſt ſend the Reader, if he believes not our breviat; for neither can this little Pamphlet brook long narrations, nor can our Occaſions ſpare time to write them out at large.

¶. 1. For *reaſon*, thus we argue: If *Adam* being Created the Sixth day at the cloſe of all God's Works (now entring upon his reſt) had not *thence* learned, what was a Natural Day, and what was a Week, and how the Seventh day was the *boundary* thereof (before he could come to know by *experience*, what was a Moneth, by the Motion of the *Moon*; or what a Year by the Motion of the *Sun*); he could not have told how for a long time to have meaſured out

his Age. Doubtleſs therefore he learned from the Standard of Gods working Six days, and reſting the Seventh, what was a Day, a Week, and the boundary thereof; and thereby meaſured out the time of his Life, and ſo it was kept, and left upon Record for after Ages. Months and Years among ſeveral Nations have much varied: but never was the Week counted to be more or leſs then Seven days, with any people. *N. B.*

¶. 2. For *Authors*: The ancient *Beda* witneſſeth, That the Reſt on the Seventh day (*Semper celebrari ſolet*) *was wont always to be celebrated.* (a) Likewiſe *Philo-Judæus* maketh this bold challenge, *Quis Sacrum illum diem per ſingulas hebdomadas recurrentem non honorat.* (b) That is, *Who is there that doth not honour that* SACRED *day returning*

(a) *Bed.* in his *Hexameron.*

(b) *Phil.* De vita *Moſis.* Lib. 2.

returning each Septinary of Seven days. To the same purpose *Josephus*: Neque est ulla Civitas Græcorum, aut Barbarorum; neq; ULLA GENS, ad quam SEPTIMI diei, in quo VACAMUS Consuetudo, minime pervenerit. (*c*) That is, *There is neither any City of the* Greeks, *or of the* Barbarians, *nor* ANY NATION *to whom the Custom of the Seventh day, in which we* REST *hath not come.* Learned *Mercer*, commended for such, by Dr. *Heylin*, was of Opinion (as he saith) That the *first Fathers being taught of God, kept the Seventh day* holy to [illegible] (*e*) *Chrysostom* saith, *Ja*[illegible]*c ab initio &c. God hath insinuated into us from the very beginning of the World this Doctrin*, instructing us thereof in the Circle of the Week, THAT ONE WHOLE DAY should be set apart, and laid out for Spiritual Actions. (*f*) *Aug.*

(c) *Jos.* contra *Ap.* Lib. 2.

(d) *Heyl.* part 1. p. 5.

(e) *Chrysost* Hom. 10. in *Gen.*

Steuchius, ſpeaking of the Seventh day affirmeth IT TO HAVE BEEN (*in omni ætate, inter omnes Gentes, venerabilis & Sacer*) VENERABLE and SACRED IN ALL AGES, AMONG ALL NATIONS (*g*). And our Book of *Homiles* tell us, *That it is according to the Law of Nature* to have a time as ONE DAY IN THE WEEK, *wherein we ought to REST from our Labours.* We will conclude this Paragraph with the Teſtimony of the moſt ancient *Heathen* Gr. Poets, as *Homer* the ancienteſt, *Heſiod* next, and *Callimachus* and *Linus* who have ſpoken very ho[illegible]ably of the Creation, and o[illegible] Seventh Day, Their words are ſet down at large by *Clemens Alexandrinus*, (*h*): *Euſebeus* (*i*) *Rivet*, (*k*). Now this laudable Opinion of the *Sunday* (now our Lord's Day) they could not have from the Books of *Moſes*; for the[illegible]

(g) *Steuch.* on *Gen.* 2.

(h) *Clem* Strom. l. 5.

(i) *Euſeb.* de preparat. Evang. L. 13. c. 17.

(k) *Rivet.* on *Gen.* c. 2. & in his Defert. de *Orig.* Sab.

they were not extant in the Greek Tongue, till *Ptolomy* procured the Seventy Tranſlators to Tranſlate it into *Greek*, which was many hundreds of years after *Homer* aforeſaid. Beſides, whiles the Kingdom of *Iſrael* and *Judah* flouriſhed the *Gentiles* got not a Script of the Sacred Scriptures. And the *Jews* thought it a prophaning of *Moſes's* Writings to communicate any of them to the *Heathens*. And Mr. *John Gregory* doth prove, (*l*) That before that Tranſlation of the *Septuagint*, the *Gentiles* had no light from the Books of *Moſes*. Therefore (note it well) it muſt not follow, That the *Heathen-Gentiles* had that honourable opinion, and ſpake ſo laudably of the SUN DAY by very ancient ſucceſſive Tradition, amongſt themſelves. Now this Seventh day of which they ſo well thought and ſpake, could not

(*l*) *Jo. Greg.* his diſcourſe of the *Sept.*

N. B.

be the Jews *Saturday-Sabbath*.

N. B. For the *Heathen* utterly disliked it, and disdainfully counted it an innovation, brought in by *Moses*; and therefore the Poets would commonly have one Lash, or another at it, and never spoke honourably of it. Therefore it must be the ancient SUNDAY (before *Moses*'s time, and after that, among the *Heathen*) that was by the *Heathens* honoured as the Seventh-day of the Week, the high day of their prime, and solemn Worship every Week called by them their *Sunday*; and by us called the *Lord's day*: Of which more in the next Paragraph.

¶. 3. The Adversaries themselves do grant, that the day of the *Sun* or *Sunday*, was with the *Heathen Gentiles* the *Seventh day*, and *Sacred* with them. But it was say they the *Seventh day* of the

the *Month*, and not the Seventh day of the *Week*. Againſt which, we muſt boldly aſſert the contrary, *viz.* That the *day of the Sun* was the *Seventh day of the Week*, and Sacred with the *Gentiles*, and not the Seventh day of the Moneth. To warrant this Aſſertion, we have not only much in the Authors cited in the former *Paragraph*, but alſo in *Clemens Alexandrinus*, and *Euſebeus*, alledging the afore named *Poets* to ſhew particularly, That the *Heathen Gentiles* held the Seventh day of the Week Sacred with them. And moreover in the *Greek* Calender, there is no mention at all of a Seventh day of the Month. Had there been any ſuch thing, they that obſerve therein things of leſſer conſequence, would have obſerved that much more * Adde that Decree of *Miltiades* (the laſt Biſhop of *Rome* that was a Martyr);

Scalig. De emendat. temp. de Calendario Attico.

tyr); who, that he might make a difference between the Observation of *Sunday*, by *Christians*, and the Observation of the *same Sunday* by the *Heathen*, decreed, *That all* Gentiles *that were turned Christians, should not Fast on* Sundays, *as other* Gentiles *did.* * For in those times, Sacred days were called by the *Heathen Fasts*; Because they abstained from feeding themselves till their Services were ended. Thus of the proof of the first main thing intended in this Ninth Chapter is, *viz. That the Weekly day, to wit, the Seventh day every Week, with the* Gentiles, *which they call the day of the* Sun, *or* Sunday, *was the very same day which we call* THE LORD'S DAY. We have already, in several *Sections* and *Paragraphs* of the fore-going Chapters, dropped some proofs of this. But now we shall bring more particularly

* *Binii* Concil. And *Plat.* Divita *Miltiadis.*

ticularly, direct and expreſs Teſtimonies to this point.

¶. 1. Dr. *F. White*, and Dr. *Heylin* (though they were Oppoſers of the Morality of the Sabbath) do confeſs, That *Chriſtians* of the firſt ages, becauſe they obſerved the *Sunday* for their Sacred Services bowing in Prayer towards the *Eaſt*, were upbraided for Worſhippers of the *Sun*; though they neither Worſhiped the *Sun* as the *Heathen*, nor called the day, of their Worſhiping God, *Sunday*, as they called it; but *the Lord's day* being their *Sabbath*, or Sacred day of REST to the Lord. Therefore if *Sunday* had not been with the *Heathen* (who were *Sun* Worſhippers indeed) a weekly day of ſolemn Worſhip, there had been no cauſe of that upbraiding by the *Jews*, or *Heathen-Gentiles*. (*a*) But we have more approved

(a) *White* of the Sabbath and *Heylin* part 2. *p.* 53.

proved Authors then theſe, as it follows,

¶. 2. *Sozomen* telleth us, That *Conſtantine* Commanded *Diem Dominicum quem Hebræi primum Hebdomadæ appellant, & græci Solis deputant a cunctis celebrari.* (*b*) That is, *Conſtantine* commanded that the *Lords day* which the *Jews* call the *Firſt day of the week*, and the *Greeks* depute to the *Sun*, to be celebrated of all. Whence it is juſtly inferred, That *Conſtantine* then held, That the Day which the *Heathen-Greeks* deputed to the *Sun*, was the *very ſame* which we call the *Lord's day*.

(*b*) *Sozom. Eccleſ. Hiſtor. L. 1. c. 8.*

¶. 3. *Cœli Rhodigin*, tells us, *Nos jure optimo, diem quem Mathematici Solis vocant, Domino aſcripſimus, dicavimuſque, & illius Cultui totum mancipavimus*; That is, with the greateſt Equity we have aſcribed, and Dedicated to the Lord, and wholly given

ven up to his Worſhip, *that day* which the Mathematicians call THE DAY OF THE *SUN* (c). (c) *Cæl. Rho.* Antiq. L. 13. c. 22.

¶. 4. *Bonaventure* tells of the pious fraud that Chriſtians acted, to rob the *Sun* of its Idolatrous Worſhip, and transfer the obſervation of that day to Chriſt, His Words are theſe, *Secundum* Gentiles, *dies Dominicus primus eſt*; *Cum Principio illius diei incipit dominari principalis Planeta Sol: propter quod vocabant eundem Diem Solis*; *& exhibebant ei venerationem. Ut ergo error ille excluderetur, & reverentia cultus Solis Deo exhiberetur, præfixa fuit Dominica Dies, qua populus Chriſtianus vacaret cultui Divino* (d) That is; *According to the* Heathen *the* LORD'S DAY *is a* CHIEF *day*; *when in the beginning of that day, the Principle Planet the* SUN, *begins to Rule: For which cauſe* (d) *Bonavent.* 3. Diſt 37.

they

they called it the Day of the SUN, *and gave Worſhip thereunto. To the intent therefore, that Error might be ſhut out of doors, and that reverence of Worſhip of the* Sun *might be given to God, The* LORD'S DAY *was prefixed, wherein the Chriſtian people gave themſelves to Divine Worſhip.* For a cloſe of this Chapter we add a Fifth *Paragraph.*

¶. 5. *Juſtin Martyr* doth diverſe times in his Works, call the LORD'S DAY (τὴν τῆ ἡλίου ἡμέραν) THE DAY OF THE SUN, as then the *Gentiles* or *Greeks* called it. (e) So alſo *Tertullian*, ſometimes calles it, *Diem Solis*; Sunday ſometimes *Diem Dominicum*, The Lord's day. And in the Edicts of *Conſtantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, & *Theodoſius* (all of them Chriſtian Princes) our LORDS DAY is commonly called *Dies Solis*, Sunday.

(e) *Juſt. Mar. Apol. 2 pro Chriſtian. & 2. centur.*

A

A

DIAGRAM,

OR

Repreſentation, as to the Eye, of the Summe and Deſign of the whole Treatiſe preceding.

CHAP. X.

THE PREFACE

To the ſaid DIAGRAM.

THE *Jews* (as we have ſhewed) were to begin their Sabbath at the Even, next before

fore the ſucceeding Morning; And after the immediate Morning or Day-light preceding. *Levit.* 23. 32. Conſequently the reſt of the Seven days of the Week ſo began: or elſe they could not meaſure out the Sabbath to begin as aforeſaid. As alſo the *Jews* Feſtivals, and Solemnities would juſtle out, or rob one another of their due time, when diverſe come together. As *Levit.* 23. 5, 6, 7, 8. *In the Fourteenth day of the Firſt Month at Even is the Lord's Paſſover. On the Fifteenth of the ſame Month is the Feaſt of Unleavened-bread* &c. "*Grotius* on *v.* 32. of that *Levitic.* tells us punctually the "mode of this Mutation. *Cum* "*dies per annum inæquales* "*ſint, &c.* That is, *Seeing that* "*days by the year are unequal,* "*and in* Summer *the* Sun *ſets* "*much*

"*much more ſlowly, or laterly* "(as to us) *then in the* Winter, *the* "Hebrews *begin their* Reſt *on the* "*Sabbath ſix hours after the Noon-tyde.*

CHAP.

Now for an example, to the point in hand Let us consider the Measures and Mutations of Friday, Saturday, and Sunday *in this* Diagram.

The Diagram, or Representation

According to the Jews Account.

1. *FRIDAY* (which was the day of the Week when Christ suffered) is, as to the beginning thereof, put back to take its beginning at the immediate preceding Evening of that day, as but now, is aforedescribed by *Grotius*; viz. it began at the sixth hour after the Noon, or Twelve of the Clock.

2. *SATURDAY* (consequentially) which was the day of the Week wherein Christ lay in his Grave did begin at the immediate succeeding Evening of that Day.

3. *SUNDAY* therefore (which was the day of the Week when Christ arose from the Grave) began at *Sunday* Evening. And so that Evening, with the Day-light next following make the Third day. And so in the rest of the days of the Week proportionably.

According to the Lord Jesus Christ Account.

Th

Thus ye ſee the Jews *Meaſure and Computation of the Week by Days, by the Example of the three Days before expreſt.*

The Parallelogram, what proportion the Chriſtian Account holds with the *Diagram* of the *Jewiſh.*

According to the Lord Jeſus Chriſt Account.

1. But Chriſt by his Reſurrection, beginning the Third Day, That is, *Sunday*, in the Morning, which takes to it naturally the ſucceeding Evening to make it a compleat day calling it the *Third*, Mat. 20. 19. Mal. 9. 31.--10. 34 Luk. 18. 33.---24. 7.

2. Now as linck after linck in a Chain, *Friday* begins that day (of 24. hours) at *Friday*-morning.

SATURDAY begins at *Saturday* Morning.

3. *SUNDAY* begins at *Sunday* Morning. And ſo all the Eveniings re-aſſociated with their Mornings, move forward, and ſlip into their natural places; the *Sun* conſtantly meaſuring out a Night to every Day, and naturally makes the Night the latter part of its race as if the *Sun* reſted after its Labour in the day, whilſt it gives good nights reſt to the labouring man.

And now, as the close of the Diagram, *ye may behold* Sunday-Sabbath,

---

The *Jewish* Sabbath doth consist,

1. Of the *Evening* which began Six hours after the *Noon*. At which they killed their *Paschal Lamb*.

2. Of the *Dark-night*: at which time *Israel* went out of *Ægypt*.

3. Of the *Dawning of the Morning*, as they were delivered in the Sea from *Pharoah* in the morning Watch.

4. Of *Day-light*, *as when the Jews* stood on the Shore, and saw their Enemies dead in the *Red-Sea*.

The

ſtanding by it ſelf diſtinguiſhedly in Mode, Meaſure, and Order, Thus;

The *Chriſtian* Sabbath conſiſts of theſe parts in this Order;

1. Of the *Dawning of the Morning*, as when Chriſt aroſe, *Math.* 28. 1.

2. Of the *Day-light*, as when Chriſt awhile after his riſing appeared to the two *Maries*, Mat. 28. 9.

3. Of the *Evening*, as when Chriſt appeared to the Diſciples at *Evening*, *John* 20. 29.

4. Of the Night and Darkneſs, or Dark-night, as when Chriſt took his Natural Reſt; and ſleep he did, as the Evangeliſts teſtifie.

CHAP. XI.

Of the Deductions from the whole of the foresaid Chapters, as genuin Conclusions from the said Premises.

Sect. 1.

HAving cleared (we Hope) the former Nine Chapters; we now judge (under favour of the pious Learned) that we may infer these Three Conclusions.

1. That the *Moralitie* of the Fourth Commandement is stamped, impressed, and fixed rather on the Christians Sunday, Sabbath day, Seventh day, or First day, then upon the *Jews* Saturday Sabbath.

Note good Reader by the way, that it is no contradiction in the thing, to call our Sabbath the

Seventh

Seventh Day, if it be called alſo by our Tranſlators and others the Firſt Day, as it appears following:

2. The *Jews* Artificial Sabbath day of Day-light, and the *Chriſtians* Artificial Sabbath-day of Day-light were in the ſame *Horizon* and materially as to Day-light the very ſame, at the very firſt change of the Sabbath, *Exod.* 12.42. Unleſs we will ſay, That there is one whole day loſt ſince *Iſraels* going out of *Ægypt* (when God Inſtituted, that the *Jews* ſhould begin their Sabbath at Evening) which if admitted, would odd the accompt, and make an interval in the Calculation of time ſince the Creation to this day. They are therefore Numerically the ſame day, although variouſly named; *viz.* The *Seventh day* becauſe it followed our Six days labour; and

the *Firſt day* becauſe the chief day of the Week from *Adam* to us; and the chief day of Chriſt agitating on Earth for our Salvation, *viz.* The day of his Triumphant Reſurrection. Which in the Letter of the Original is not called the *Firſt day of the Week*, but μία σαββάτε & σαββάτων. *Mar.* 16. 2. *Joh.* 20. 1. 1 *Cor.* 16. 2.) That is the only day of the Week, for the reaſon aforeſaid, yea Chriſt roſe in the end of the *Jewiſh* Sabbath between the Seventh day, and the Firſt day, and ſo got two names.

3. That both Sabbath days, the *Jews* and ours, upon ſeveral accompts are the ſame.

To clear theſe Three Concluſions, and Firſt of the Firſt, *That the Morality of the Fourth Commandement is fixed rather on our Chriſtian Sabbath, or Lord's day, then*

then on the Jewiſh Sabbath; Note well that,

¶. 1. If it be granted on all hands that THAT of a Religious thing which is changeable, be *Ceremonial*, Laſting (as the word imports) but for a time: And THAT of a Religious thing be *Moral*, which is never changeds then if any will ſeek a *Ceremonialty* in the Fourth Commandement, they muſt find it in the change of the *Jews* Sabbath, after their coming out of *Ægypt*. And if they will (as they ought) acknowledg a *Morality* of the Fourth Commandement, it muſt needs be in the Chriſtian Sabbath; obſerved from the Creation to *Moſes*'s time, by *Jews*, and *Heathen Gentiles*; and from that time down to Chriſt, by the *Heathen Gentiles* (as before proved, *Chap.* 8. and *Chap.* 9.) And from Chriſts time down to

us, by the *Chriſtian Gentiles.*

¶. 2. Nor Secondly, did Gods Command, at the *Jews* coming out of *Ægypt*, to obſerve their Sabbath, null or make void the *Chriſtian Gentiles Sabbath*; becauſe as it could plead Preſcription and Seniority; ſo it was new ſtampt by Chriſt's *Reſurrection* on that Chriſtian Sabbath (a greater deliverance then that out of *Ægypt*) and his ſeveral *appearances* on that day of the Week to the Apoſtles at their Devotions, *Praying over them*, and *Breathing on them*, ſaying, *receive ye the Holy Ghoſt* (John 20) The Apoſtles likewiſe *approving the Churches meetings on that day*, and improving thoſe meetings as for *Piety*, ſo for *Charitie*, by Collections for Chriſtians in want. 1 *Cor.* 16. 1. 2. So that *St. John* in and by his *Revelation* he received, calls it the *Lord's day*

day, Revel. 1. And ſince that hath been obſerved by the Chriſtian Churches for One thouſand ſix hundred ſixty three years, juſtly concluding that Κυριακὴ ἡμέρα *) *The* LORDS *day*, doth as certainly hold out to us our Chriſtian Sabbath, as (Δεῖπνον Κυριακὸν, 1 *Cor.* 11. 20.) Doth *the* LORDS *ſupper*. Rev. 1. 10.

¶. 3. We may argue the Morality of our Lord's day-Sabbath (*a paribus*) from the like caſes in other things. For, why was the *Levitical Law* called Ceremonial, and to be obſerved only by the *Jews*, but becauſe God appointed them a Religion and Worſhip in Types, of Sacrifices, Waſhings, *&c.* the Shell and ſenſible out-ſide whereof was to be *ſhaken*; that is, ſhaken down and removed (*Heb.* 12. 27.) but the kernel, and Spiritual meaning of them, touching Juſtification and Sanctification

Sanctification by the Blood and Spirit of Christ, &c. was to abide for ever to the end of this World. Heb. 12.27, 28.) Therefore all the whole *Politia* of the *Jews* Worship was partly (that is, Extrinsecally in the Letter) *Ceremonial*, and partly (Intrinsecally in the Spirit, and meaning) was *Moral*: So their Solemn day for Exercise of their Solemn Worship was *Ceremonial* in that it might be changed, and was changed to [A] Seventh day for the *Jews* to observe; and is *Moral* in the fixt Standing of [THE] Seventh-day Solemn Worship, observed by the Christians to the end of this World: to which day (its hoped) the *Jews* when convinced, will again change their *Jewish* Sabbath.

¶. 4. What Notion then (will some ask) and what value do we put upon the Ten Commande-

ments

ments delivered by God himſelf to the *Iſraelites* by the hand of *Moſes*, after the change of the Sabbath, when they were come out of *Ægypt as far as the Mount Sinai*, Exod. 20? *Anſwer*, We look on them in the *Matter* as altogether *moral* Commandements, though in reſpect of that change of the Solemn Week day of Publick Worſhip (wherein ſpecially they were read and recited to the *Jews*) we look on them as *Ceremonial*. I mean, Though the *time* in reſpect of that change was *Ceremonial*, yet N. B. the *Commandements themſelves* in their Subſtance are *moral*. Our Reaſon is, Becauſe the Ten Commandements were written (in their *Equity*) in mans heart from the beginning; and in their *matter* were extant *in uſe and Practiſe*, long before *Iſraels* coming out of *Ægypt*.

For Example; The matter of the

the Firſt Commandement, of *Faith in God* was commended and commanded, and enjoyned all the World over both *Jews* and *Gentiles*. Gen. 15. 6. *Abraham believed in God, and the Lord* ACCOMPTED IT TO HIM FOR RIGHTEOUSNESS. This Commendation, and acceptation of Faith by God himſelf is in *Gallatians* 3. 5, 6, 7, 8. transferred and applyed to the *Heathen Gentiles*; *He therefore* (ſaith the Appoſtle) *that miniſtreth to you the Spirit, and doth he it by the works of the Law, or by the hearing of* FAITH? *Even as* Abraham *believed God, and it was accounted to him for* RIGHTEOUSNESS. *Know ye therefore, that they which are of Faith, the ſame are the Children of* Abraham. *And the Scripture foreſeeing that God would* JUSTIFIE *the* HEATHEN *by* FAITH, *Preached before the Goſpel to* Abraham.

The

The injunction of Faith in God upon all men, according to the intent of the Firſt Commandement, is fully held forth, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God: For he that cometh to God, muſt believe, that* HE IS, *and that he is a rewarder of them that diligently ſeek him.*

So likewiſe the Matter of the Second Commandement forbidding all *Idolatrous and falſe Worſhip*, not Inſtituted by God, is intimated in times before the ſetting forth of the Moral Law at *Sinai*, and the breach there. of ſeverely puniſhed or reproved. *Exod.* 32. While *Moſes* was on the Mount, receiving the Two Tables of the Law at God's hand, the *Iſraelites* make a Molten Calfe, and Proclaim, *To morrow is a Feaſt to Jehovah*, and do then Sacrifice to it and dance about it. This the Apoſtle calls *Idolatry*, 1 *Cor.* 10. Becauſe though they

they pretended the Worshiping of the *true* God, yet they did it through an uninstituted and false *medium* or mean. And therefore are there punished with a great slaughter. And from the beginning &c. *Cain*, *Abel*, *Noah*, *Abraham* Sacrificed. And *Laban*, yea *Abraham*, before his Call, are reproached for their Idolatry, *Josh.* 24. 15.

So also the *matter* of the Third Commandement touching *Honouring Gods Name, in fearing him, and swearing by it*, Deut. 6. 13. was in use and practise long before the giving of the Law, *Gen.* 14. 22. *And* Abraham *said to the King of* Sodom *I have lifted up my hand unto the Lord, the most high God, the Possessor of Heaven and Earth*; That is, he had *sworn by the Name of the Lord.* So it is said of *Jacob.* Gen. 31. 53. That *he Sware by the* FEAR *of his Father* Isaac, that

that is, he Sware by the true God whom *Iſaac* truely feared; yea the Idolatrous *Laban*, Gen. 21 23. And the *Heathen Abimelech*, Gen. 2. *v.* 22, 23. practiſed obedience to this Command.

The matter of the Fourth Commandement, touching *Sanctifying the Sabbath day* is alſo in uſe before the giving of the Law at Mount *Sinai*, as hath been abundantly cleared in the preceding diſcourſe: though that one place, *Exod.* 16. 22, 23. would have ſufficiently evinced it, where it is ſaid, *And it came to paſs on the* SIXTH *day they gathered twice as much bread* (viz. *Manna*) *And all the Rulers of the Congregation came and told* Moſes; in which words is neceſſitatedly ſuppoſed an obſervation of the Sabbath preceding. See the *Engliſh* Annotations on *Gen.* 23. arguing the Point.

The

The Matter of the Fifth Commandement of due *Subjection of Inferiours to Superiours*, is alſo impoſed and practiſed long before the giving of the Law. See *Gen.* 3. 16. And the Lord ſaid to *Eve*, *Thy deſire ſhall be to thy Husband, and he ſhall rule over thee.* And *Sarah* honoured her Husband *Abraham* with the Title of *Lord*, Gen. 18. 12. Which was her commendation 1 *Pet.* 3. 5, 6. See further concerning Subjection and Dominion. *Gen.* 27. *v.* 29, & 37.

So is the Sixth Commandement evidently extant *forbidding murder*, long before the giving of the Law at *Sinai*. See *Gen.* 9. 6. *Who ſo ſheddeth man's Blood, by man ſhall his Blood be ſhed.*

As for the Seventh Commandement touching *Adulterie*, ſee the

he unlawfulneſs of it in *Judah* (the Son of *Jacob*) lying with *Tamar*, and the Judgment paſſed upon it, *Gen.* 38. 24. See the *Dutch*, and *Engliſh* Annotations upon it.

Of the Matter of the Eighth Commandement touching *Stealing*, and the unlawfulneſs thereof, See *Gen.* 31. *v.* 32. In that *Jacob* would not juſtifie any of his Family that had ſtolen ought from *Laban*; but would give them up to puniſhment. And in *v.* 39. *Jacob* made good to *Laban* any thing that had been *Stolen* from him whiles *Jacob* kept his Flocks.

Concerning the Ninth Commandement forbidding all falſe Witneſſings, it was of ſuch conſequence in the eſteem both of *Jews* and *Heathens*, viz, *Abraham*, *Jacob*, and *Abimilech*, *Picol*,

and *Laban*, that to make sure a agreement they called God Witness, that they spake tr by an Oath, *Gen.* 14. 22. *Gen.* 31. *Gen.* 31. 53. All which w long before the giving of Law.

The Tenth Commandement *Thou shalt not Covet and its Unlawfulness.* We have intimated *Gen.* 6. 2. *The Sons of God saw the Daughters of Men that they were fair, and they took to them Wives, of all which they chose.* This their *Seeing* the beauties of the Daughters of men was their *Lust*, or *Concupiscence*: It was a double, or compound Lust, partly the Lust of *the Flesh*, partly the *Lust of the Eyes*; r tioned there as their great and amplified *v.* 6. and thr ned in the remainder of
N. B. Chapter. For, Concupiscen

n Introduction to the breach of
ll the Five Commandements of
he ſecond Table, becauſe it is an
nordinate and unjuſt deſire af-
er that which is my Neighbours,
ithout due conſideration for it.
When therefore a man doth Con-
upiſcentially deſire his *Neigh-*
ours Wife, he is diſpoſed to-
ards the breaking of the Com-
andement againſt *Adulterie*.
When he deſires Concupiſcenti-
lly his Neighbours *Servant* he
inclined towards the breach
f the Commandement of every
ne *to honour his own Superior*,
aſter, or Governor. When
e Concupiſcentially deſires his
eighbours *Houſe*, *Oxe*, *or Aſs*,
e is diſpoſed in his heart to-
ards the breach of the Com-
andement of *Theft*. Laſtly,
hen it is ſaid *Thou ſhalt not co-*
t any thing that is thy Neigh-
urs, it ſignifies that this Con-
upiſcence will incline and diſ-

poſe a man to take away his Neighbours Life, good Name, and Trade, contrary to the former Commandements. Thus ye ſee my aſſerting the Morality of the Ten Commandements and my Reaſon for it; and that Morality is to be ſtampt and fixt rather upon the Chriſtians *Sunday-Sabbath*, then upon the *Jews Saturday-Sabbath*. And thus of the Firſt Concluſion.

¶. 2. The Second Concluſion to be cleared (as before named) is, That the *Jews* Artificial Sabbath-day, of Day-light, an *Chriſtians* Artificial Sabbath of Day-light, were *Materia* to Day-light) the very ſelf at the very firſt Change c Sabbath, *Ex.* 12. 42. unle will ſay that there is one day loſt, ſince *Iſraels* goi of *Ægypt*, when God Inſti That the *Jews* ſhould begi

Sa

Sabbath at Evening. Which, if admitted, would odd the Accompt, and make an interval in the Calculation of time, ſince the Creation to this time. Now for the clearing of this Concluſion, Conſider, That if we grant what is before undeniably proved (*Chap. 9th.*) That both the *Jews* and *Gentiles* before the change of the Sabbath, obſerved our Sunday, whoſe Day-light began (both with *Jew* and *Gentile*) at Sun-riſing: And at the Inſtitution of that Change of the Sabbath God commanded the *Jews* to take into their Sabbath the next preceding Evening, then either we muſt ſay, The *Jews* Sabbath began the Evening next AFORE our Sabbath-day-light began; or elſe that the *Jews* Sabbath began at the Evening AFTER our Sabbath-day-light began. If we ſay AFTER, then one whole

whole day is loſt in the computation of time. If we ſay AFORE, then we have that we contend for, viz. *That the* Jews *Artificial Sabbath-day of Day-light, and the Chriſtians Artificial Sabbath of Day-light were Materially (as to Day-light)* the very ſelf ſame as before at the very firſt change of the Sabbath. Thus of the Second Concluſion.

¶. 3. Concluſion to be cleared (afore named) is, That both Sabbaths, the *Jews* and ours in ſeveral reſpects and on ſeveral accompts are much the ſame.

1. They are the ſame *Materially*, as to Day-light, not only in the ſame *Horizon* of which *Jeruſalem* is the Centre point (as was ſaid in the Firſt Concluſion) but alſo in that *Horizon* which encircleth *England* and *Judæa*,

Judæa, excepting about four or five hours, that Day-light begins in *Judæa*, ſo much ſooner, then with us in *England* as is demonſtrable upon the Globe.

2. They are the ſame *reputatively*; that is, They are reputed and eſteemed the ſame day of the week in number. For what is the Reaſon, that the *French* and *Dutch* are ſaid to keep the Twenty fifth day of *December* for the Feaſt of the Nativity of Chriſt; and yet we *Engliſh* alſo are ſaid to keep the ſame Feaſt on the Twenty fifth day of *December*, though we keep it Ten days (Old Style) after them beyond Sea, that obſerve (New-Style) Ten days before us? Pray what is the Reaſon, but becauſe the *French* and *Dutch* ever ſince that *Pope Gregory* altered their Year, begin

their Months ſooner by Ten days then we do: Juſt ſo it is in the Matter of the Sabbath; namely, both *Jews* and *Chriſtians*, all of them keep their Sabbath on the ſame day of the Week, *viz.* on the SEVENTH day of the Week; and that the Reaſon why the Seventh day of the Week with the *Jews* comes to be almoſt a day ſooner then it doth with the *Chriſtians* is, becauſe the *Jews* began their Week near a day ſooner, this they did formerly before the change of it at their coming out of *Ægypt*: and ſooner then the *Heathen Gentiles* did, and the *Chriſtians* now do.

3. Both Sabbath days the *Jews*, and Ours, are the ſame boundarily. For as the Six days of Man's Labour do bound out the *Jews* preſent Sabbath; *Six days*

days (ſaith the Fourth Commandement) *Shalt thou Labour and do all thy Work, but the Seventh is the Sabbath of the Lord thy God:* So all the Six days of our Labour are the boundary of our *Chriſtian* Sabbath, for after our Six days of our Labour we keep our Sabbath; not ſooner, nor later. And the natural neceſſity of the thing conſtreins. For the Sabbath muſt either relate to the Six days of *God's Work of Creation*, or to the Six days *of Man's Labour in his Vocation.*

Now it cannot relate to the Six days of God's Work of Creation, and ſo to the day of God's Reſt; For then, either the day of God's Reſt, and the *Jews* Sabbath muſt be the ſame, beginning in all places at Sun-ſetting, where-ever the *Jews* did,

or

or ought to obſerve their Sabbath: which cannot be, except the Earth were all a flatt (and not a round Globe) as we ſee by ſence, both on the Globe, and on the Hills and Mountains of the Earth, how their roundneſs makes the day begin ſucceſſively, over the whole Earth. Or elſe the day of Gods Reſt did at the firſt, and ſtill doth begin in this computation of a Seventh, ſooner in ſome places then in other; and ſo firſt at one particular place, whiles it was no where elſe the day of God's Reſt; either of which are ſo againſt ſence and reaſon, that no underſtanding man can rationally imagine it.

Therefore, the bounding and meaſuring out of the Sabbath muſt relate to the *Six days of*

man's

Man's Labour in his Vocation, as 'tis directed in the Fourth Commandement: immediatly after which Six days of our Labour follows the Seventh day for Rest. So that in this respect also the *Jews* Sabbath, and our Sabbath, are the same.

THE

The Close.

THus have I Laboured, in this small Treatise, with great Ventilations and Careful thoughts to give rest to others: hoping that upon due consideration of what hath been cleared in the precedent Treatise, touching the Seniority of our Christian Sabbath before the Law: The sameness in several respects of both Sabbaths at this day; And that the Crown of *Morality* is rather Set, Worn, or [illegible] worn on the head of our *Christian* Sabbath, then on the *Jewish*; Our Christian Brethren [illegible] the Saturday-*Sabbatarians* [illegible] off from the [illegible] Opinion, and [illegible] fort, and those

those encumbrances that
the Practise thereof: Wh
is the Prayer of their hear
well-wishing Friend,

N. H.

FINIS.